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PROMETHEUS VINCTUS.

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THE

PROMETHEUS VINCTUS

OF

ÆSCHYLUS:

WITH SHORT NOTES, CRITICAL AND EXPLANATORY.

BY THE

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PREFACE.

THE *Prometheus Enchained* was in all probability the chief and central play of a Tetralogy, of which the Προμηθεὺς Πύρφορος constituted the first piece and the Προμηθεὺς Λυόμενος contained the happy winding-up, together with a satirical drama, the name of which is unknown. Short fragments from the two plays are given in Dindorf's Ἀποσπασμάτια, while in the *Tusculan Disputations* (II. 10) we have a translation of twenty-eight lines from the *Prometheus Solutus* by Cicero himself. In the first play of the series Prometheus would appear as the divine benefactor of mankind in various ways (see P. V. 442 fol.), especially by bestowing on them the gift of Fire against the will of Zeus. In the existing Tragedy Prometheus is the divine martyr, suffering the penalty of his love for man and disobedience to Zeus. In the *Prometheus Unbound* the champion of humanity is delivered, with the consent of Zeus, through the vicarious self-sacrifice of Cheiron and the instrumentality of Herakles (P. V. 872, 1027).

The *Prometheus Vinctus*, a drama consisting of the simplest and slightest plot, may be divided into four main parts (Acts they cannot with strict propriety be called). In the First (vv. 1–128) we have the binding and nailing of Prometheus to the rock by Hephæstus under the direction of two personified abstractions, *Strength* and *Force*, and (when his persecutors have done and departed) the soliloquy of their hitherto silent victim. In the Second (vv. 128–561) the Chorus, daughters of Okeanos, appear to offer their timid but sincere sympathy to Prometheus, who in conversing with them develops his character and explains his services rendered to gods and men. In contrast with the maidens, Okeanos (a kindred Titan) presently arrives to visit Prometheus, and by his half-hearted sympathy, commonplace reproof, and tame counsels of submission, only hardens the hero's heart into greater firmness and disdain of yielding. Prometheus finally, dismissing Okeanos, addresses himself again to the Chorus. In the Third part (vv. 561–908) Io, a fellow-sufferer at the hands of Zeus, and connected with the Okeanides (v. 686), comes across Prometheus in the course of her penal wanderings, the past and future of which he is enabled by his omniscience to set before her. Though too absorbed in her own miseries to sympathise much with Prometheus, she furnishes him with an occasion of shewing how her destiny is intertwined with his own, and how his deliverance will ultimately be effected through a descendant of hers. In the Fourth part (vv. 908–1093)

Prometheus has just worked himself to the highest pitch of defiance by contemplating the future overthrow of Zeus, when Hermes arrives as messenger from the latter to demand the secret of his dethronement. Prometheus refusing to reveal it, in spite of the menaces conveyed by Hermes and the pious entreaties of the Chorus, who remain sympathetic and faithful to the last, a crash of all the elements takes place, and Prometheus is hurled to Tartarus, with his last voice calling Earth, Heaven, and Justice to behold his undeserved doom.

If Æschylus derived from Hesiod (in whose poems the myth is first found) some of his materials for the story of Prometheus, the character of the hero may be said to be wholly the creation of the Tragedian. That the dispossessed Titan communicated to man the discovery of Fire (which had been purposely withheld by Zeus), and for this act of rebellion was bound to a pillar and preyed upon by an eagle through many generations, till his release was effected by Herakles, is related with certain variations in the Hesiodic poems. On this basis Æschylus constructed his representation of Prometheus, enlarging and dignifying it on the side of both action and suffering. Not only does the Titan play a leading part in the War in Heaven by helping to raise Zeus himself to power (see P. V. v. 216 fol.): but his services to man are made to extend far beyond that of conveying Fire. Though not the Creator of man, Prometheus is represented by Æschylus as their Preserver when Zeus would have destroyed the race

(see v. 231 fol.): and as having, in pity at their feeble and helpless condition, taught them all the arts of industry and civilisation. But if Prometheus is great as a benefactor to man, he is greater still as a martyr for man. He suffers as a God, triumphant over physical pain, though keenly sensitive to the shame and exposure of his punishment, and righteously indignant at the tyranny of Zeus, thus persecuting him for no worse crime than an 'exceeding love' for man, while forgetting the services that had raised the successor of Kronos to his throne in Heaven. An interesting parallel might be drawn between the Prometheus of Æschylus, and the Satan of Milton: but the former is far the grander character of the two, inasmuch as the rebellion of Prometheus (unlike Satan's) is prompted by the highest and most disinterested motives, while his punishment is borne with a finer courage, unmixed with the rage and revengefulness of the fallen Archangel. Indeed it is scarcely too much to say of Prometheus that he 'is the type of the highest perfection of moral and intellectual nature, impelled by the purest and truest motives to the best and noblest ends'—(Shelley.)

In him nearly the whole moral interest of the play lies. Of the remaining characters, Hephæstus represents strength combined with a certain degree of tenderness and sympathy—contrasting thus with the brute force and unmitigated ferocity of Βία and Κράτος. Okeanos, with his mere show of compassion and cold offers of help, sets off the genuine feeling

and faithful devotion of his daughters. The self-absorption of Io in her sufferings brings out more fully the self-forgetfulness and consideration for others so characteristic of Prometheus: while the rudeness and insolence of the messenger of the Gods (Hermes) harmonises with the harsh, overbearing temper of the new dynasty of Olympus, contrasting with the kindlier nature of the older Gods supplanted by Zeus.

Not more than *two* actors (the second being one of the improvements introduced by Æschylus) were employed in the representation of the *Prometheus* on the stage. In the first scene, where a third might seem to be required, it should be remembered that *Force* appears as a mute, while Prometheus is seen only in effigy, no words being put in his mouth till the actor who played the part of Hephæstus is, by the departure of the latter (v. 81), left free to utter them.

Throughout the play the unity of place is preserved, there being no change of scene from the rock beside the earth-encircling Okeanos in Scythia, whereon Prometheus is bound.

The exact date of the representation of the *Prometheus Vinctus* at Athens seems to be unknown; it was probably between 470 and 460 B.C.: though perhaps it was first brought out at Syracuse.

DRAMATIS PERSONÆ.

Κράτος, an attendant (in a hideous mask) on Hephæstus when chaining Prometheus.

Βία, a mute, companion to **Κράτος**.

Ἥφαιστος, God of Fire, whose prerogative has been invaded by Prometheus.

Προμηθεύς, a Titan, represented in effigy as bound and nailed to a rock.

Χόρος, consisting of twelve or fifteen Ocean-Nymphs, with wings, appearing first in an aërial car, presently alighting, comforters of Prometheus.

Ὠκέανος, a brother Titan, introduced on a gryphon.

Ἰώ, daughter of Inachus, King of Argos, represented as a crazed creature, half cow, half woman, being constantly stung by a gad-fly, and haunted with the vision of the many-eyed herdsman, Argus.

Ἑρμῆς, messenger of Zeus to Prometheus.

ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ.

ΚΡΑΤΟΣ.

ΧΘΟΝΟΣ μὲν εἰς τηλουρὸν ἥκομεν πέδον,
Σκύθην ἐς οἶμον, ἄβατον εἰς ἐρημίαν.
Ἥφαιστε, σοὶ δὲ χρὴ μέλειν ἐπιστολὰς
ἃς σοι πατὴρ ἐφεῖτο, τόνδε πρὸς πέτραις
ὑψηλοκρήμνοις τὸν λεωργὸν ὀχμάσαι 5
ἀδαμαντίνων δεσμῶν ἐν ἀῤῥήκτοις πέδαις.
τὸ σὸν γὰρ ἄνθος, παντέχνου πυρὸς σέλας,
θνητοῖσι κλέψας ὤπασεν· τοιᾶσδέ τοι
ἁμαρτίας σφὲ δεῖ θεοῖς δοῦναι δίκην,
ὡς ἂν διδαχθῇ τὴν Διὸς τυραννίδα 10
στέργειν, φιλανθρώπου δὲ παύεσθαι τρόπου.

ΗΦΑΙΣΤΟΣ.

Κράτος Βία τε, σφῷν μὲν ἐντολὴ Διὸς
ἔχει τέλος δή, κοὐδὲν ἐμποδὼν ἔτι·
ἐγὼ δ' ἄτολμός εἰμι συγγενῆ θεὸν
δῆσαι βίᾳ φάραγγι πρὸς δυσχειμέρῳ. 15

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πάντως δ' ἀνάγκη τῶνδέ μοι τολμαν σχεθεῖν·
ἐξωριάζειν γὰρ πατρὸς λόγους βαρύ.
τῆς ὀρθοβούλου Θέμιδος αἰπυμῆτα παῖ,
ἄκοντά σ' ἄκων δυσλύτοις χαλκεύμασι
προσπασσαλεύσω τῷδ' ἀπανθρώπῳ πάγῳ, 20
ἵν' οὔτε φωνὴν οὔτε του μορφὴν βροτῶν
ὄψει, σταθευτὸς δ' ἡλίου φοίβῃ φλογὶ
χροιᾶς ἀμείψεις ἄνθος· ἀσμένῳ δέ σοι
ἡ ποικιλείμων νὺξ ἀποκρύψει φάος·
πάχνην θ' ἑῴαν ἥλιος σκεδᾷ πάλιν· 25
ἀεὶ δὲ τοῦ παρόντος ἀχθηδὼν κακοῦ
τρύσει σ'· ὁ λωφήσων γὰρ οὐ πέφυκέ πω.
τοιαῦτ' ἐπηύρου τοῦ φιλανθρώπου τρόπου.
θεὸς θεῶν γὰρ οὐχ ὑποπτήσσων χόλον
βροτοῖσι τιμὰς ὤπασας πέρα δίκης. 30
ἀνθ' ὧν ἀτερπῆ τήνδε φρουρήσεις πέτραν,
ὀρθοστάδην, ἄϋπνος, οὐ κάμπτων γόνυ·
πολλοὺς δ' ὀδυρμοὺς καὶ γόους ἀνωφελεῖς
φθέγξει· Διὸς γὰρ δυσπαραίτητοι φρένες·
ἅπας δὲ τραχὺς ὅστις ἂν νέον κρατῇ. 35

ΚΡ. εἶεν, τί μέλλεις καὶ κατοικτίζει μάτην;
τί τὸν θεοῖς ἔχθιστον οὐ στυγεῖς θεὸν,
ὅστις τὸ σὸν θνητοῖσι προὔδωκεν γέρας

ΗΦ. τὸ ξυγγενές τοι δεινὸν ἥ θ' ὁμιλία.

ΚΡ. ξύμφημ', ἀνηκουστεῖν δὲ τῶν πατρὸς λόγων 40
οἷόν τε πῶς; οὐ τοῦτο δειμαίνεις πλέον;

ΗΦ. ἀεί γε δὴ νηλὴς σὺ καὶ θράσους πλέως.

ΚΡ. ἄκος γὰρ οὐδὲν τόνδε θρηνεῖσθαι· σὺ δὲ
τὰ μηδὲν ὠφελοῦντα μὴ πόνει μάτην.
ΗΦ. ὦ πολλὰ μισηθεῖσα χειρωναξία.
ΚΡ. τί νιν στυγεῖς; πόνων γὰρ ὡς ἁπλῷ λόγῳ
τῶν νῦν παρόντων οὐδὲν αἰτία τέχνη.
ΗΦ. ἔμπας τὶς αὐτὴν ἄλλος ὤφελεν λαχεῖν.
ΚΡ. ἅπαντ' ἐπράχθη πλὴν θεοῖσι κοιρανεῖν.
ἐλεύθερος γὰρ οὔτις ἐστὶ πλὴν Διός.
ΗΦ. ἔγνωκα τοῖσδε κοὐδὲν ἀντειπεῖν ἔχω.
ΚΡ. οὔκουν ἐπείξει δεσμὰ τῷδε περιβαλεῖν,
ὡς μή σ' ἐλινύοντα προσδερχθῇ πατήρ;
ΗΦ. καὶ δὴ πρόχειρα ψάλια δέρκεσθαι πάρα.
ΚΡ. λαβών νιν ἀμφὶ χερσὶν ἐγκρατεῖ σθένει
ῥαιστῆρι θεῖνε, πασσάλευε πρὸς πέτραις.
ΗΦ. περαίνεται δὴ κοὐ ματᾷ τοὔργον τόδε.
ΚΡ. ἄρασσε μᾶλλον, σφίγγε, μηδαμῇ χάλα.
δεινὸς γὰρ εὑρεῖν κἀξ ἀμηχάνων πόρους.
ΗΦ. ἄραρεν ἥδε γ' ὠλένη δυσεκλύτως.
ΚΡ. καὶ τήνδε νῦν πόρπασον ἀσφαλῶς, ἵνα
μάθῃ σοφιστὴς ὢν Διὸς νωθέστερος.
ΗΦ. πλὴν τοῦδ' ἂν οὐδεὶς ἐνδίκως μέμψαιτό μοι.
ΚΡ. ἀδαμαντίνου νῦν σφηνὸς αὐθάδη γνάθον
στέρνων διαμπὰξ πασσάλευ' ἐρρωμένως.
ΗΦ. αἰαῖ, Προμηθεῦ, σῶν ὕπερ στένω πόνων.
ΚΡ. σὺ δ' αὖ κατοκνεῖς τῶν Διός τ' ἐχθρῶν ὕπερ
στένεις; ὅπως μὴ σαυτὸν οἰκτιεῖς ποτέ.
ΗΦ. ὁρᾷς θέαμα δυσθέατον ὄμμασιν.

ΚΡ. ὁρῶ κυροῦντα τόνδε τῶν ἐπαξίων. 70
ἀλλ' ἀμφὶ πλευραῖς μασχαλιστῆρας βάλε.
ΗΦ. δρᾶν ταῦτ' ἀνάγκη, μηδὲν ἐγκέλευ' ἄγαν.
ΚΡ. ἦ μὴν κελεύσω κἀπιθωΰξω γε πρός.
χώρει κάτω, σκέλη δὲ κίρκωσον βίᾳ.
ΗΦ. καὶ δὴ πέπρακται τοὔργον οὐ μακρῷ πόνῳ. 75
ΚΡ. ἐρρωμένως νῦν θεῖνε διατόρους πέδας,
ὡς οὐπιτιμητής γε τῶν ἔργων βαρύς.
ΗΦ. ὅμοια μορφῇ γλῶσσά σου γηρύεται.
ΚΡ. σὺ μαλθακίζου, τὴν δ' ἐμὴν αὐθαδίαν
ὀργῆς τε τραχύτητα μὴ 'πίπλησσέ μοι. 80
ΗΦ. στείχωμεν, ὡς κώλοισιν ἀμφίβληστρ' ἔχει.
ΚΡ. ἐνταῦθα νῦν ὕβριζε, καὶ θεῶν γέρα
συλῶν ἐφημέροισι προστίθει. τί σοι
οἷοί τε θνητοὶ τῶνδ' ἀπαντλῆσαι πόνων;
ψευδωνύμως σε δαίμονες Προμηθέα 85
καλοῦσιν· αὐτὸν γάρ σε δεῖ Προμηθέως,
ὅτῳ τρόπῳ τῆσδ' ἐκκυλισθήσει τύχης.

ΠΡΟΜΗΘΕΥΣ,

ὦ δῖος αἰθὴρ καὶ ταχύπτεροι πνοαί,
ποταμῶν τε πηγαί, ποντίων τε κυμάτων
ἀνήριθμον γέλασμα, παμμῆτόρ τε γῆ, 90
καὶ τὸν πανόπτην κύκλον ἡλίου καλῶ·
ἴδεσθέ μ', οἷα πρὸς θεῶν πάσχω θεός.
δέρχθηθ' οἵαις αἰκίαισι
διακναιόμενος τὸν μυριετῆ

χρόνον ἀθλεύσω. 95
τοιόνδ' ὁ νέος ταγὸς μακάρων
ἐξεῦρ' ἐπ' ἐμοὶ δεσμὸν ἀεικῆ.
φεῦ φεῦ τὸ παρὸν, τό τ' ἐπερχόμενον
πῆμα στενάχω, πῆ ποτε μόχθων
χρὴ τέρματα τῶνδ' ἐπιτεῖλαι; 100
καί τοι τί φημι; πάντα προὐξεπίσταμαι
σκεθρῶς τὰ μέλλοντ', οὐδέ μοι ποταίνιον
πῆμ' οὐδὲν ἥξει. τὴν πεπρωμένην δὲ χρὴ
αἶσαν φέρειν ὡς ῥᾷστα, γιγνώσκονθ' ὅτι
τὸ τῆς ἀνάγκης ἔστ' ἀδήριτον σθένος. 105
ἀλλ' οὔτε σιγᾶν οὔτε μὴ σιγᾶν τύχας
οἷον τέ μοι τάσδ' ἐστί. θνητοῖς γὰρ γέρα
πορὼν ἀνάγκαις ταῖσδ' ἐνέζευγμαι τάλας·
ναρθηκοπλήρωτον δὲ θηρῶμαι πυρὸς
πηγὴν κλοπαίαν, ἣ διδάσκαλος τέχνης 110
πάσης βροτοῖς πέφηνε καὶ μέγας πόρος.
τοιάσδε ποινὰς ἀμπλακημάτων τίνω,
ὑπαιθρίοις δεσμοῖσι πασσαλευτὸς ὤν.
ἆ ἆ, ἔα ἔα.
τίς ἀχὼ, τίς ὀδμὰ προσέπτα μ' ἀφεγγὴς, 115
θεόσυτος, ἢ βρότειος, ἢ κεκραμένη,
ἵκετο τερμόνιον ἐπὶ πάγον
πόνων ἐμῶν θεωρὸς, ἢ τί δὴ θέλων;
ὁρᾶτε δεσμώτην με δύσποτμον θεὸν,
τὸν Διὸς ἐχθρὸν, τὸν πᾶσι θεοῖς 120
δι' ἀπεχθείας ἐλθόνθ' ὁπόσοι

τὴν Διὸς αὐλὴν εἰσοιχνεῦσιν,
διὰ τὴν λίαν φιλότητα βροτῶν.
φεῦ φεῦ, τί ποτ' αὖ κινάθισμα κλύω
πέλας οἰωνῶν; αἰθὴρ δ' ἐλαφραῖς 125
πτερύγων ῥιπαῖς ὑποσυρίζει.
πᾶν μοι φοβερὸν τὸ προσέρπον.

ΧΟΡΟΣ.

μηδὲν φοβηθῇς· φιλία γὰρ ἥδε τάξις πτερύγων (στρ. α')
θοαῖς ἁμίλλαις προσέβα τόνδε πάγον, πατρῴας
μόγις παρειποῦσα φρένας. 130
κραιπνοφόροι δέ μ' ἔπεμψαν αὖραι·
κτύπου γὰρ ἀχὼ χάλυβος
διῆξεν ἄντρων μυχόν, ἐκ δ' ἔπληξέ μου τὰν θεμε-
ρῶπιν αἰδῶ.
σύθην δ' ἀπέδιλος ὄχῳ πτερωτῷ. 135

ΠΡ. αἰαῖ, αἰαῖ,
τῆς πολυτέκνου Τηθύος ἔκγονα,
τοῦ περὶ πᾶσάν θ' εἱλισσομένου.
χθόν' ἀκοιμήτῳ ῥεύματι παῖδες
πατρὸς Ὠκεανοῦ· δέρχθητ', ἐσίδεσθ' 140
οἵῳ δεσμῷ προσπορπατὸς
τῆσδε φάραγγος σκοπέλοις ἐν ἄκροις
φρουρὰν ἄζηλον ὀχήσω. [ὁμίχλα (ἀντ. α')

ΧΟ. λεύσσω, Προμηθεῦ· φοβερὰ δ' ἐμοῖσιν ὄσσοις
προσῆξε πλήρης δακρύων, σὸν δέμας εἰσιδούσα 145
πέτραις προσαυαινόμενον

ταῖσδ' ἀδαμαντοδέτοισι λύμαις.
νέοι γὰρ οἰακονόμοι
κρατοῦσ' Ὀλύμπου· νεοχμοῖς δὲ δὴ νόμοις Ζεὺς ἀθέτως
κρατύνει. 150
τὰ πρὶν δὲ πελώρια νῦν ἀϊστοῖ.

ΠΡ. εἰ γάρ μ' ὑπὸ γῆν νέρθεν θ' Ἅιδου
τοῦ νεκροδέγμονος εἰς ἀπέραντον
Τάρταρον ἧκεν,
δεσμοῖς ἀλύτοις ἀγρίοις πελάσας, 155
ὡς μήτε θεὸς μήτε τις ἄλλος
τοῖσδ' ἐπεγήθει.
νῦν δ' αἰθέριον κίνυγμ' ὁ τάλας
ἐχθροῖς ἐπίχαρτα πέπονθα.

ΧΟ. τίς ὧδε τλησικάρδιος (στρ. β'.)
θεῶν, ὅτῳ τάδ' ἐπιχαρῆ; 160
τίς οὐ ξυνασχαλᾷ κακοῖς
τεοῖσι, δίχα γε Διός; ὁ δ' ἐπικότως ἀεὶ
τιθέμενος ἄγναμπτον νόον,
δάμναται οὐρανίαν
γένναν· οὐδὲ λήξει, πρὶν ἂν ἢ κορέσῃ κέαρ, ἢ παλάμᾳ τινὶ
τὰν δυσάλωτον ἕλῃ τις ἀρχάν. 165

ΠΡ. ἦ μὴν ἔτ' ἐμοῦ, καίπερ κρατεραῖς
ἐν γυιοπέδαις αἰκιζομένου,
χρείαν ἕξει μακάρων πρύτανις,
δεῖξαι τὸ νέον βούλευμ', ὑφ' ὅτου 170
σκῆπτρον τιμάς τ' ἀποσυλᾶται.
καί μ' οὔτι μελιγλώσσοις πειθοῦς

ἐπαοιδαῖσιν
θέλξει, στερεάς τ' οὔποτ' ἀπειλὰς
πτήξας τόδ' ἐγὼ καταμηνύσω, 175
πρὶν ἂν ἐξ ἀγρίων δεσμῶν χαλάσῃ,
ποινάς τε τίνειν
τῆσδ' αἰκίας ἐθελήσῃ.

ΧΟ σὺ μὲν θρασύς τε καὶ πικραῖς (ἀντ. β'.)
δύαισιν οὐδὲν ἐπιχαλᾷς,
ἄγαν δ' ἐλευθεροστομεῖς. 180
ἐμὰς δὲ φρένας ἐρέθισε διάτορος φόβος.
δέδια γὰρ ἀμφὶ σαῖς τύχαις,
πᾷ ποτε τῶνδε πόνων
χρή σε τέρμα κέλσαντ' ἐσιδεῖν. ἀκίχητα γὰρ ἤθεα καὶ κέαρ
ἀπαράμυθον ἔχει Κρόνου παῖς. 185

ΠΡ. οἶδ' ὅτι τραχὺς καὶ παρ' ἑαυτῷ
τὸ δίκαιον ἔχων Ζεύς· ἀλλ' ἔμπας
μαλακογνώμων
ἔσται ποθ', ὅταν ταύτῃ ῥαισθῇ·
τὴν δ' ἀτέραμνον στορέσας ὀργὴν 190
εἰς ἀρθμὸν ἐμοὶ καὶ φιλότητα
σπεύδων σπεύδοντί ποθ' ἥξει.

ΧΟ. πάντ' ἐκκάλυψον καὶ γέγων' ἡμῖν λόγον,
ποίῳ λαβών σε Ζεὺς ἐπ' αἰτιάματι,
οὕτως ἀτίμως καὶ πικρῶς αἰκίζεται· 195
δίδαξον ἡμᾶς, εἴ τι μὴ βλάπτει λόγῳ.

ΠΡ. ἀλγεινὰ μέν μοι καὶ λέγειν ἐστὶν τάδε,

ἄλγος δὲ σιγᾶν, πανταχῇ δὲ δύσποτμα.
ἐπεὶ τάχιστ' ἤρξαντο δαίμονες χόλου
στάσις τ' ἐν ἀλλήλοισιν ὠροθύνετο, 200
οἱ μὲν θέλοντες ἐκβαλεῖν ἕδρας Κρόνου,
ὡς Ζεὺς ἀνάσσοι δῆθεν, οἱ δὲ τοὔμπαλιν
σπεύδοντες ὡς Ζεὺς μήποτ' ἄρξειεν θεῶν,
ἐνταῦθ' ἐγὼ τὰ λῷστα βουλεύων, πιθεῖν
Τιτᾶνας, Οὐρανοῦ τε καὶ Χθονὸς τέκνα, 205
οὐκ ἠδυνήθην· αἱμύλας δὲ μηχανὰς
ἀτιμάσαντες καρτεροῖς φρονήμασιν
ᾤοντ' ἀμοχθὶ πρὸς βίαν τε δεσπόσειν.
ἐμοὶ δὲ μήτηρ οὐχ ἅπαξ μόνον Θέμις
καὶ Γαῖα, πολλῶν ὀνομάτων μορφὴ μία, 210
τὸ μέλλον ᾗ κραίνοιτο προὐτεθεσπίκει,
ὡς οὐ κατ' ἰσχὺν οὐδὲ πρὸς τὸ καρτερὸν
χρείη, δόλῳ δὲ τοὺς ὑπερσχόντας κρατεῖν.
τοιαῦτ' ἐμοῦ λόγοισιν ἐξηγουμένου
οὐκ ἠξίωσαν οὐδὲ προσβλέψαι τὸ πᾶν. 215
κράτιστα δή μοι τῶν παρεστώτων τότε
ἐφαίνετ' εἶναι προσλαβόντα μητέρα
ἑκόνθ' ἑκόντι Ζηνὶ συμπαραστατεῖν.
ἐμαῖς δὲ βουλαῖς Ταρτάρου μελαμβαθὴς
κευθμὼν καλύπτει τὸν παλαιγενῆ Κρόνον 220
αὐτοῖσι συμμάχοισι. τοιάδ' ἐξ ἐμοῦ
ὁ τῶν θεῶν τύραννος ὠφελημένος
κακαῖσι ποιναῖς ταῖσδέ μ' ἐξημείψατο.
ἔνεστι γάρ πως τοῦτο τῇ τυραννίδι

νόσημα, τοῖς φίλοισι μὴ πεποιθέναι. 225
ὃ δ' οὖν ἐρωτᾶτ', αἰτίαν καθ' ἥντινα
αἰκίζεταί με, τοῦτο δὴ σαφηνιῶ.
ὅπως τάχιστα τὸν πατρῷον ἐς θρόνον
καθέζετ', εὐθὺς δαίμοσιν νέμει γέρα
ἄλλοισιν ἄλλα καὶ διεστοιχίζετο 230
ἀρχήν· βροτῶν δὲ τῶν ταλαιπώρων λόγον
οὐκ ἔσχεν οὐδέν', ἀλλ' ἀϊστώσας γένος
τὸ πᾶν ἔχρῃζεν ἄλλο φιτῦσαι νέον.
καὶ τοῖσιν οὐδεὶς ἀντέβαινε πλὴν ἐμοῦ.
ἐγὼ δ' ἐτόλμησ'· ἐξελυσάμην βροτοὺς 235
τοῦ μὴ διαρραισθέντας εἰς Ἅιδου μολεῖν.
τῷ τοι τοιαῖσδε πημοναῖσι κάμπτομαι,
πάσχειν μὲν ἀλγειναῖσιν, οἰκτραῖσιν δ' ἰδεῖν·
θνητοὺς δ' ἐν οἴκτῳ προθέμενος, τούτου τυχεῖν
οὐκ ἠξιώθην αὐτὸς, ἀλλὰ νηλεῶς 240
ὧδ' ἐρρύθμισμαι, Ζηνὶ δυσκλεὴς θέα.

ΧΟ. σιδηρόφρων τε κἀκ πέτρας εἰργασμένος
ὅστις, Προμηθεῦ, σοῖσιν οὐ ξυνασχαλᾷ
μόχθοις· ἐγὼ γὰρ οὔτ' ἂν εἰσιδεῖν τάδε
ἔχρῃζον εἰσιδοῦσά τ' ἠλγύνθην κέαρ. 245

ΠΡ. καὶ μὴν φίλοις ἐλεινὸς εἰσορᾶν ἐγώ.

ΧΟ. μὴ πού τι προὔβης τῶνδε καὶ περαιτέρω;

ΠΡ. θνητούς γ' ἔπαυσα μὴ προδέρκεσθαι μόρον

ΧΟ. τὸ ποῖον εὑρὼν τῆσδε φάρμακον νόσου;

ΠΡ. τυφλὰς ἐν αὐτοῖς ἐλπίδας κατῴκισα. 250

ΧΟ. μέγ' ὠφέλημα τοῦτ' ἐδωρήσω βροτοῖς.

ΠΡ. πρὸς τοῖσδε μέντοι πῦρ ἐγώ σφιν ὤπασα.
ΧΟ. καὶ νῦν φλογωπὸν πῦρ ἔχουσ' ἐφήμεροι;
ΠΡ. ἀφ' οὗ γε πολλὰς ἐκμαθήσονται τέχνας.
ΧΟ. τοιοῖσδε δή σε Ζεὺς ἐπ' αἰτιάμασιν 255
αἰκίζεταί τε κοὐδαμῇ χαλᾷ κακῶν,
οὐδ' ἔστιν ἄθλου τέρμα σοι προκείμενον;
ΠΡ. οὐκ ἄλλο γ' οὐδὲν, πλὴν ὅταν κείνῳ δοκῇ.
ΧΟ. δόξει δὲ πῶς; τίς ἐλπίς; οὐχ ὁρᾷς ὅτι
ἥμαρτες; ὡς δ' ἥμαρτες, οὔτ' ἐμοὶ λέγειν 260
καθ' ἡδονὴν σοί τ' ἄλγος. ἀλλὰ ταῦτα μὲν
μεθῶμεν, ἄθλων δ' ἔκλυσιν ζήτει τινά.
ΠΡ. ἐλαφρὸν ὅστις πημάτων ἔξω πόδα
ἔχει παραινεῖν νουθετεῖν τε τὸν κακῶς
πράσσοντ'· ἐγὼ δὲ ταῦθ' ἅπαντ' ἠπιστάμην. 265
ἑκὼν ἑκὼν ἥμαρτον, οὐκ ἀρνήσομαι·
θνητοῖς δ' ἀρήγων αὐτὸς εὑρόμην πόνους.
οὐ μήν τι ποιναῖς γ' ᾠόμην τοιαῖσί με
κατισχανεῖσθαι πρὸς πέτραις πεδαρσίοις,
τυχόντ' ἐρήμου τοῦδ' ἀγείτονος πάγου. 270
καί μοι τὰ μὲν παρόντα μὴ 'δύρεσθ' ἄχη,
πεδοῖ δὲ βᾶσαι τὰς προσερπούσας τύχας
ἀκούσαθ', ὡς μάθητε διὰ τέλους τὸ πᾶν.
πείθεσθέ μοι, πείθεσθε, συμπονήσατε
τῷ νῦν μογοῦντι. ταῦτά τοι πλανωμένη 275
πρὸς ἄλλοτ' ἄλλον πημονὴ προσιζάνει.
ΧΟ. οὐκ ἀκούσαις ἐπεθώυξας
τοῦτο, Προμηθεῦ.

καὶ νῦν ἐλαφρῷ ποδὶ κραιπνόσυντον
θᾶκον προλιποῦσ',
αἰθέρα θ' ἁγνὸν, πόρον οἰωνῶν,
ὀκριοέσσῃ χθονὶ τῇδε πελῶ·
τοὺς σοὺς δὲ πόνους
χρῄζω διὰ παντὸς ἀκοῦσαι.

ΩΚΕΑΝΟΣ.

ἥκω δολιχῆς τέρμα κελεύθου
διαμειψάμενος πρὸς σὲ, Προμηθεῦ,
τὸν πτερυγωκῆ τόνδ' οἰωνὸν
γνώμῃ στομίων ἄτερ εὐθύνων·
ταῖς σαῖς δὲ τύχαις, ἴσθι, συναλγῶ.
τό τε γάρ με, δοκῶ, ξυγγενὲς οὕτως
ἐσαναγκάζει,
χωρίς τε γένους οὐκ ἔστιν ὅτῳ
μείζονα μοῖραν νείμαιμ' ἢ σοί.
γνώσει δὲ τάδ' ὡς ἔτυμ', οὐδὲ μάτην
χαριτογλωσσεῖν ἔνι μοι· φέρε γὰρ
σήμαιν' ὅ τι χρή σοι ξυμπράσσειν·
οὐ γάρ ποτ' ἐρεῖς ὡς Ὠκεανοῦ
φίλος ἐστὶ βεβαιότερός σοι.

ΠΡ. ἔα, τί χρῆμα; καὶ σὺ δὴ πόνων ἐμῶν
ἥκεις ἐπόπτης; πῶς ἐτόλμησας, λιπὼν
ἐπώνυμόν τε ῥεῦμα καὶ πετρηρεφῆ
αὐτόκτιτ' ἄντρα, τὴν σιδηρομήτορα
ἐλθεῖν ἐς αἶαν; ἢ θεωρήσων τύχας

ἐμὰς ἀφῖξαι καὶ ξυνασχαλῶν κακοῖς ;
δέρκου θέαμα, τόνδε τὸν Διὸς φιλον,
τὸν συγκαταστήσαντα τὴν τυραννίδα, 305
οἵαις ὑπ' αὐτοῦ πημοναῖσι κάμπτομαι.

ΩΚ. ὁρῶ, Προμηθεῦ, καὶ παραινέσαι γέ σοι
θέλω τὰ λῷστα, καίπερ ὄντι ποικίλῳ.
γίγνωσκε σαυτὸν καὶ μεθάρμοσαι τρόπους
νέους· νέος γὰρ καὶ τύραννος ἐν θεοῖς. 310
εἰ δ' ὧδε τραχεῖς καὶ τεθηγμένους λόγους
ῥίψεις, τάχ' ἄν σου καὶ μακρὰν ἀνωτέρω
θακῶν κλύοι Ζεὺς, ὥστε σοι τὸν νῦν χόλον
παρόντα μόχθων παιδιὰν εἶναι δοκεῖν.
ἀλλ', ὦ ταλαίπωρ', ἃς ἔχεις ὀργὰς ἄφες, 315
ζήτει δὲ τῶνδε πημάτων ἀπαλλαγάς.
ἀρχαῖ' ἴσως σοι φαίνομαι λέγειν τάδε.
τοιαῦτα μέντοι τῆς ἄγαν ὑψηγόρου
γλώσσης, Προμηθεῦ, τἀπίχειρα γίγνεται.
σὺ δ' οὐδέπω ταπεινὸς οὐδ' εἴκεις κακοῖς, 320
πρὸς τοῖς παροῦσι δ' ἄλλα προσλαβεῖν θέλεις.
οὔκουν ἔμοιγε χρώμενος διδασκάλῳ
πρὸς κέντρα κῶλον ἐκτενεῖς, ὁρῶν ὅτι
τραχὺς μόναρχος οὐδ' ὑπεύθυνος κρατεῖ.
καὶ νῦν ἐγὼ μὲν εἶμι καὶ πειράσομαι 325
ἐὰν δύνωμαι τῶνδέ σ' ἐκλῦσαι πόνων·
σὺ δ' ἡσύχαζε μηδ' ἄγαν λαβροστόμει.
ἢ οὐκ οἶσθ' ἀκριβῶς ὢν περισσόφρων ὅτι
γλώσσῃ ματαίᾳ ζημία προστρίβεται ;

ΠΡ. ζηλῶ σ' ὀθούνεκ' ἐκτὸς αἰτίας κυρεῖς, 330
πάντων μετασχὼν καὶ τετολμηκὼς ἐμοί.
καὶ νῦν ἔασον μηδέ σοι μελησάτω.
πάντως γὰρ οὐ πείσεις νιν· οὐ γὰρ εὐπιθής.
πάπταινε δ' αὐτὸς μή τι πημανθῇς ὁδῷ.
ΩΚ. πολλῷ γ' ἀμείνων τοὺς πέλας φρενοῦν ἔφυς 335
ἢ σαυτόν· ἔργῳ κοὐ λόγῳ τεκμαίρομαι.
ὁρμώμενον δὲ μηδαμῶς ἀντισπάσῃς.
αὐχῶ γὰρ, αὐχῶ τήνδε δωρεὰν ἐμοὶ
δώσειν Δί', ὥστε τῶνδέ σ' ἐκλῦσαι πόνων.
ΠΡ. τὰ μέν σ' ἐπαινῶ κοὐδαμῇ λήξω ποτέ· 340
προθυμίας γὰρ οὐδὲν ἐλλείπεις. ἀτὰρ
μηδὲν πόνει· μάτην γὰρ οὐδὲν ὠφελῶν
ἐμοὶ πονήσεις, εἴ τι καὶ πονεῖν θέλοις.
ἀλλ' ἡσύχαζε σαυτὸν ἐκποδὼν ἔχων·
ἐγὼ γὰρ οὐκ εἰ δυστυχῶ, τοῦδ' εἵνεκα 345
θέλοιμ' ἂν ὡς πλείστοισι πημονὰς τυχεῖν.
οὐ δῆτ', ἐπεί με καὶ κασιγνήτου τύχαι
τείρουσ' Ἄτλαντος, ὃς πρὸς ἑσπέρους τόπους
ἕστηκε, κίον' οὐρανοῦ τε καὶ χθονὸς
ὤμοις ἐρείδων, ἄχθος οὐκ εὐάγκαλον. 350
τὸν γηγενῆ τε Κιλικίων οἰκήτορα
ἄντρων ἰδὼν ᾤκτειρα, δαΐον τέρας,
ἑκατογκάρηνον πρὸς βίαν χειρούμενον
Τυφῶνα θοῦρον, πᾶσιν ὃς ἀνέστη θεοῖς,
σμερδναῖσι γαμφηλαῖσι συρίζων φόνον. 355
ἐξ ὀμμάτων δ' ἤστραπτε γοργωπὸν σέλας,

ὡς τὴν Διὸς τυραννίδ' ἐκπέρσων βίᾳ·
ἀλλ' ἦλθεν αὐτῷ Ζηνὸς ἄγρυπνον βέλος,
καταιβάτης κεραυνὸς ἐκπνέων φλόγα,
ὃς αὐτὸν ἐξέπληξε τῶν ὑψηγόρων 360
κομπασμάτων. φρένας γὰρ εἰς αὐτὰς τυπεὶς
ἐφεψαλώθη κἀξεβροντήθη σθένος.
καὶ νῦν ἀχρεῖον καὶ παρήορον δέμας
κεῖται στενωποῦ πλησίον θαλασσίου
ἰπούμενος ῥίζαισιν Αἰτναίαις ὕπο· 365
κορυφαῖς δ' ἐν ἄκραις ἥμενος μυδροκτυπεῖ
Ἥφαιστος, ἔνθεν ἐκραγήσονταί ποτε
ποταμοὶ πυρὸς δάπτοντες ἀγρίαις γνάθοις
τῆς καλλικάρπου Σικελίας λευροὺς γύας·
τοιόνδε Τυφὼς ἐξαναζέσει χόλον 370
θερμοῖς ἀπλήστου βέλεσι πυρπνόου ζάλης,
καίπερ κεραυνῷ Ζηνὸς ἠνθρακωμένος.
σὺ δ' οὐκ ἄπειρος, οὐδ' ἐμοῦ διδασκάλου
χρῄζεις· σεαυτὸν σῶζ' ὅπως ἐπίστασαι.
ἐγὼ δὲ τὴν παροῦσαν ἀντλήσω τύχην, 375
ἕς τ' ἂν Διὸς φρόνημα λωφήσῃ χόλου.

ΩΚ. οὔκουν, Προμηθεῦ, τοῦτο γιγνώσκεις ὅτι
ὀργῆς νοσούσης εἰσὶν ἰατροὶ λόγοι;

ΠΡ. ἐάν τις ἐν καιρῷ γε μαλθάσσῃ κέαρ
καὶ μὴ σφριγῶντα θυμὸν ἰσχναίνῃ βίᾳ. 380

ΩΚ. ἐν τῷ προμηθεῖσθαι δὲ καὶ τολμᾶν τίνα
ὁρᾷς ἐνοῦσαν ζημίαν; δίδασκέ με.

ΠΡ. μόχθον περισσὸν κουφόνουν τ' εὐηθίαν.

καὶ νῦν ἐλαφρῷ ποδὶ κραιπνόσυτον
θᾶκον προλιποῦσ',
αἰθέρα θ' ἁγνὸν, πόρον οἰωνῶν,
ὀκριοέσσῃ χθονὶ τῇδε πελῶ·
τοὺς σοὺς δὲ πόνους
χρῄζω διὰ παντὸς ἀκοῦσαι.

ΩΚΕΑΝΟΣ.

ἥκω δολιχῆς τέρμα κελεύθου
διαμειψάμενος πρὸς σὲ, Προμηθεῦ,
τὸν πτερυγωκῆ τόνδ' οἰωνὸν
γνώμῃ στομίων ἄτερ εὐθύνων·
ταῖς σαῖς δὲ τύχαις, ἴσθι, συναλγῶ.
τό τε γάρ με, δοκῶ, ξυγγενὲς οὕτως
ἐσαναγκάζει,
χωρίς τε γένους οὐκ ἔστιν ὅτῳ
μείζονα μοῖραν νείμαιμ' ἢ σοί.
γνώσει δὲ τάδ' ὡς ἔτυμ', οὐδὲ μάτην
χαριτογλωσσεῖν ἔνι μοι· φέρε γὰρ
σήμαιν' ὅ τι χρή σοι ξυμπράσσειν·
οὐ γάρ ποτ' ἐρεῖς ὡς Ὠκεανοῦ
φίλος ἐστὶ βεβαιότερός σοι.

ΠΡ. ἔα, τί χρῆμα; καὶ σὺ δὴ πόνων ἐμῶν
ἥκεις ἐπόπτης; πῶς ἐτόλμησας, λιπὼν
ἐπώνυμόν τε ῥεῦμα καὶ πετρηρεφῆ
αὐτόκτιτ' ἄντρα, τὴν σιδηρομήτορα
ἐλθεῖν ἐς αἶαν; ἢ θεωρήσων τύχας

ἐμὰς ἀφῖξαι καὶ ξυνασχαλῶν κακοῖς;
δέρκου θέαμα, τόνδε τὸν Διὸς φίλον,
τὸν συγκαταστήσαντα τὴν τυραννίδα, 305
οἵαις ὑπ' αὐτοῦ πημοναῖσι κάμπτομαι.

ΩΚ. ὁρῶ, Προμηθεῦ, καὶ παραινέσαι γέ σοι
θέλω τὰ λῷστα, καίπερ ὄντι ποικίλῳ.
γίγνωσκε σαυτὸν καὶ μεθάρμοσαι τρόπους
νέους· νέος γὰρ καὶ τύραννος ἐν θεοῖς. 310
εἰ δ' ὧδε τραχεῖς καὶ τεθηγμένους λόγους
ῥίψεις, τάχ' ἄν σου καὶ μακρὰν ἀνωτέρω
θακῶν κλύοι Ζεὺς, ὥστε σοι τὸν νῦν χόλον
παρόντα μόχθων παιδιὰν εἶναι δοκεῖν.
ἀλλ', ὦ ταλαίπωρ', ἃς ἔχεις ὀργὰς ἄφες, 315
ζήτει δὲ τῶνδε πημάτων ἀπαλλαγάς.
ἀρχαῖ' ἴσως σοι φαίνομαι λέγειν τάδε.
τοιαῦτα μέντοι τῆς ἄγαν ὑψηγόρου
γλώσσης, Προμηθεῦ, τἀπίχειρα γίγνεται.
σὺ δ' οὐδέπω ταπεινὸς οὐδ' εἴκεις κακοῖς, 320
πρὸς τοῖς παροῦσι δ' ἄλλα προσλαβεῖν θέλεις.
οὔκουν ἔμοιγε χρώμενος διδασκάλῳ
πρὸς κέντρα κῶλον ἐκτενεῖς, ὁρῶν ὅτι
τραχὺς μόναρχος οὐδ' ὑπεύθυνος κρατεῖ.
καὶ νῦν ἐγὼ μὲν εἶμι καὶ πειράσομαι 325
ἐὰν δύνωμαι τῶνδέ σ' ἐκλῦσαι πόνων·
σὺ δ' ἡσύχαζε μηδ' ἄγαν λαβροστόμει.
ἢ οὐκ οἶσθ' ἀκριβῶς ὢν περισσόφρων ὅτι
γλώσσῃ ματαίᾳ ζημία προστρίβεται;

ΠΡ. ζηλῶ σ' ὀθούνεκ' ἐκτὸς αἰτίας κυρεῖς, 330
πάντων μετασχὼν καὶ τετολμηκὼς ἐμοί.
καὶ νῦν ἔασον μηδέ σοι μελησάτω.
πάντως γὰρ οὐ πείσεις νιν· οὐ γὰρ εὐπιθής.
πάπταινε δ' αὐτὸς μή τι πημανθῇς ὁδῷ.
ΩΚ. πολλῷ γ' ἀμείνων τοὺς πέλας φρενοῦν ἔφυς 335
ἢ σαυτόν· ἔργῳ κοὐ λόγῳ τεκμαίρομαι.
ὁρμώμενον δὲ μηδαμῶς ἀντισπάσῃς.
αὐχῶ γὰρ, αὐχῶ τήνδε δωρεὰν ἐμοὶ
δώσειν Δί', ὥστε τῶνδέ σ' ἐκλῦσαι πόνων.
ΠΡ. τὰ μέν σ' ἐπαινῶ κοὐδαμῇ λήξω ποτέ· 340
προθυμίας γὰρ οὐδὲν ἐλλείπεις. ἀτὰρ
μηδὲν πόνει· μάτην γὰρ οὐδὲν ὠφελῶν
ἐμοὶ πονήσεις, εἴ τι καὶ πονεῖν θέλοις.
ἀλλ' ἡσύχαζε σαυτὸν ἐκποδὼν ἔχων·
ἐγὼ γὰρ οὐκ εἰ δυστυχῶ, τοῦδ' εἵνεκα 345
θέλοιμ' ἂν ὡς πλείστοισι πημονὰς τυχεῖν.
οὐ δῆτ', ἐπεί με καὶ κασιγνήτου τύχαι
τείρουσ' Ἄτλαντος, ὃς πρὸς ἑσπέρους τόπους
ἕστηκε, κίον' οὐρανοῦ τε καὶ χθονὸς
ὤμοις ἐρείδων, ἄχθος οὐκ εὐάγκαλον. 350
τὸν γηγενῆ τε Κιλικίων οἰκήτορα
ἄντρων ἰδὼν ᾤκτειρα, δάϊον τέρας,
ἑκατογκάρηνον πρὸς βίαν χειρούμενον
Τυφῶνα θοῦρον, πᾶσιν ὃς ἀνέστη θεοῖς,
σμερδναῖσι γαμφηλαῖσι συρίζων φόνον. 355
ἐξ ὀμμάτων δ' ἤστραπτε γοργωπὸν σέλας,

ὡς τὴν Διὸς τυραννίδ' ἐκπέρσων βίᾳ·
ἀλλ' ἦλθεν αὐτῷ Ζηνὸς ἄγρυπνον βέλος,
καταιβάτης κεραυνὸς ἐκπνέων φλόγα,
ὃς αὐτὸν ἐξέπληξε τῶν ὑψηγόρων 360
κομπασμάτων. φρένας γὰρ εἰς αὐτὰς τυπεὶς
ἐφεψαλώθη κἀξεβροντήθη σθένος.
καὶ νῦν ἀχρεῖον καὶ παρήορον δέμας
κεῖται στενωποῦ πλησίον θαλασσίου
ἰπούμενος ῥίζαισιν Αἰτναίαις ὕπο· 365
κορυφαῖς δ' ἐν ἄκραις ἥμενος μυδροκτυπεῖ
Ἥφαιστος, ἔνθεν ἐκραγήσονταί ποτε
ποταμοὶ πυρὸς δάπτοντες ἀγρίαις γνάθοις
τῆς καλλικάρπου Σικελίας λευροὺς γύας·
τοιόνδε Τυφὼς ἐξαναζέσει χόλον 370
θερμοῖς ἀπλήστου βέλεσι πυρπνόου ζάλης,
καίπερ κεραυνῷ Ζηνὸς ἠνθρακωμένος.
σὺ δ' οὐκ ἄπειρος, οὐδ' ἐμοῦ διδασκάλου
χρῄζεις· σεαυτὸν σῶζ' ὅπως ἐπίστασαι.
ἐγὼ δὲ τὴν παροῦσαν ἀντλήσω τύχην, 375
ἕς τ' ἂν Διὸς φρόνημα λωφήσῃ χόλου.

ΩΚ. οὔκουν, Προμηθεῦ, τοῦτο γιγνώσκεις ὅτι
ὀργῆς νοσούσης εἰσὶν ἰατροὶ λόγοι;

ΠΡ. ἐάν τις ἐν καιρῷ γε μαλθάσσῃ κέαρ
καὶ μὴ σφριγῶντα θυμὸν ἰσχναίνῃ βίᾳ. 380

ΩΚ. ἐν τῷ προμηθεῖσθαι δὲ καὶ τολμᾶν τίνα
ὁρᾷς ἐνοῦσαν ζημίαν; δίδασκέ με.

ΠΡ. μόχθον περισσὸν κουφόνουν τ' εὐηθίαν.

ΩΚ. ἔα με τήνδε τὴν νόσον νοσεῖν, ἐπεὶ
κέρδιστον εὖ φρονοῦντα μὴ δοκεῖν φρονεῖν. 385
ΠΡ. ἐμὸν δοκήσει τἀμπλάκημ' εἶναι τόδε.
ΩΚ. σαφῶς μ' ἐς οἶκον σὸς λόγος στέλλει πάλιν.
ΠΡ. μὴ γάρ σε θρῆνος οὐμὸς εἰς ἔχθραν βάλῃ.
ΩΚ. ἢ τῷ νέον θακοῦντι παγκρατεῖς ἕδρας;
ΠΡ. τούτου φυλάσσου μή ποτ' ἀχθεσθῇ κέαρ. 390
ΩΚ. ἡ σὴ, Προμηθεῦ, ξυμφορὰ διδάσκαλος.
ΠΡ. στέλλου, κομίζου, σῶζε τὸν παρόντα νοῦν.
ΩΚ. ὁρμωμένῳ μοι τόνδ' ἐθώϋξας λόγον.
λευρὸν γὰρ οἶμον αἰθέρος ψαίρει πτεροῖς
τετρασκελὴς οἰωνός· ἄσμενος δέ τἂν 395
σταθμοῖς ἐν οἰκείοισι κάμψειεν γόνυ.
ΧΟ. στένω σε τᾶς οὐλομένας τύχας, Προμηθεῦ, (στρ. ά.)
δακρυσίστακτον δ' ἀπ' ὄσσων ῥαδινῶν λειβομένα ῥέος
παρειὰν 400
νοτίοις ἔτεγξα παγαῖς· ἀμέγαρτα γὰρ τάδε Ζεὺς
ἰδίοις νόμοις κρατύνων ὑπερήφανον θεοῖσι
τοῖσι πάρος δείκνυσιν αἰχμάν. 405
πρόπασα δ' ἤδη στονόεν λέλακε χώρα, (ἀντ. ά.)
μεγαλοσχήμονά τ' ἀρχαιοπρεπῆ **** στένουσι τὰν σὰν
ξυνομαιμόνων τε τιμὰν, ὁπόσοι τ' ἔποικον ἀγνᾶς 410
Ἀσίας ἕδος νέμονται, μεγαλοστόνοισι σοῖσι
πήμασι συγκάμνουσι θνητοι·
Κολχίδος τε γᾶς ἔνοικοι (στρ. β'.) 415
παρθένοι, μάχας ἄτρεστοι,
καὶ Σκύθης ὅμιλος, οἳ γᾶς

ἔσχατον τόπον ἀμφὶ Μαιῶτιν ἔχουσι λίμναν,
Ἀραβίας τ' ἄρειον ἄνθος, (ἀντ. β'.) 420
ὑψίκρημνον οἳ πόλισμα
Καυκάσου πέλας νέμονται,
δάϊος στρατὸς, ὀξυπρῴροισι βρέμων ἐν αἰχμαῖς.
μόνον δὴ πρόσθεν ἄλλον ἐν πόνοις 425
δαμέντ' ἀδαμαντοδέτοις Τιτᾶνα λύμαις
εἰσιδόμαν θεὸν Ἄτλανθ',
ὃς αἰὲν ὑπέροχον σθένος κραταιὸν
οὐράνιόν τε πόλον νώτοις ὑποστενάζει. 430
βοᾷ δὲ πόντιος κλύδων
ξυμπίτνων, στένει βυθὸς,
κελαινὸς δ' Ἄϊδος ὑποβρέμει μυχὸς γᾶς,
παγαί θ' ἁγνορύτων ποταμῶν στένουσιν ἄλγος οἰκτρόν. 435

ΠΡ. μή τοι χλιδῇ δοκεῖτε μηδ' αὐθαδίᾳ
σιγᾶν με· συννοίᾳ δὲ δάπτομαι κέαρ,
ὁρῶν ἐμαυτὸν ὧδε προυσελούμενον.
καίτοι θεοῖσι τοῖς νέοις τούτοις γέρα
τίς ἄλλος ἢ 'γὼ παντελῶς διώρισεν; 440
ἀλλ' αὐτὰ σιγῶ. καὶ γὰρ εἰδυίαισιν ἂν
ὑμῖν λέγοιμι· τὰν βροτοῖς δὲ πήματα
ἀκούσαθ', ὡς σφᾶς νηπίους ὄντας τὸ πρὶν
ἔννους ἔθηκα καὶ φρενῶν ἐπηβόλους.
λέξω δὲ, μέμψιν οὔτιν' ἀνθρώποις ἔχων, 445
ἀλλ' ὧν δέδωκ' εὔνοιαν ἐξηγούμενος·
οἳ πρῶτα μὲν βλέποντες ἔβλεπον μάτην,

κλύοντες οὐκ ἤκουον, ἀλλ' ὀνειράτων
ἀλίγκιοι μορφαῖσι τὸν μακρὸν χρόνον
ἔφυρον εἰκῆ πάντα, κοὔτε πλινθυφεῖς 450
δόμους προσείλους ᾖσαν, οὐ ξυλουργίαν·
κατώρυχες δ' ἔναιον ὥστ' ἀήσυροι
μύρμηκες ἄντρων ἐν μυχοῖς ἀνηλίοις.
ἦν δ' οὐδὲν αὐτοῖς οὔτε χείματος τέκμαρ
οὔτ' ἀνθεμώδους ἦρος οὔτε καρπίμου 455
θέρους βέβαιον, ἀλλ' ἄτερ γνώμης τὸ πᾶν
ἔπρασσον, ἔς τε δή σφιν ἀντολὰς ἐγὼ
ἄστρων ἔδειξα τάς τε δυσκρίτους δύσεις.
καὶ μὴν ἀριθμὸν, ἔξοχον σοφισμάτων,
ἐξεῦρον αὐτοῖς, γραμμάτων τε συνθέσεις, 460
μνήμην θ' ἁπάντων μουσομήτορ' ἐργάτιν.
κἄζευξα πρῶτος ἐν ζυγοῖσι κνώδαλα
ζεύγλαισι δουλεύοντα· σώμασίν θ' ὅπως
θνητοῖς μεγίστων διάδοχοι μοχθημάτων
γένοιν θ', ὑφ' ἅρματ' ἤγαγον φιληνίους 465
ἵππους, ἄγαλμα τῆς ὑπερπλούτου χλιδῆς.
θαλασσόπλαγκτα δ' οὔτις ἄλλος ἀντ' ἐμοῦ
λινόπτερ' εὗρε ναυτίλων ὀχήματα.
τοιαῦτα μηχανήματ' ἐξευρὼν τάλας
βροτοῖσιν, αὐτὸς οὐκ ἔχω σόφισμ' ὅτῳ 470
τῆς νῦν παρούσης πημονῆς ἀπαλλαγῶ.

ΧΟ. πέπονθας αἰκὲς πῆμ'· ἀποσφαλεὶς φρενῶν
πλανᾷ, κακὸς δ' ἰατρὸς ὥς τις ἐς νόσον
πεσὼν ἀθυμεῖς καὶ σεαυτὸν οὐκ ἔχεις

εὑρεῖν ὁποίοις φαρμάκοις ἰάσιμος. 475

ΠΡ. τὰ λοιπά μου κλύουσα θαυμάσει πλέον,
οἷας τέχνας τε καὶ πόρους ἐμησάμην.
τὸ μὲν μέγιστον, εἴ τις ἐς νόσον πέσοι,
οὐκ ἦν ἀλέξημ' οὐδὲν οὔτε βρώσιμον,
οὐ χριστὸν, οὔτε πιστὸν, ἀλλὰ φαρμάκων 480
χρείᾳ κατεσκέλλοντο, πρίν γ' ἐγὼ σφίσιν
ἔδειξα κράσεις ἠπίων ἀκεσμάτων,
αἷς τὰς ἁπάσας ἐξαμύνονται νόσους.
τρόπους δὲ πολλοὺς μαντικῆς ἐστοίχισα,
κἄκρινα πρῶτος ἐξ ὀνειράτων ἃ χρὴ 485
ὕπαρ γενέσθαι, κληδόνας τε δυσκρίτους
ἐγνώρισ' αὐτοῖς· ἐνοδίους τε συμβόλους
γαμψωνύχων τε πτῆσιν οἰωνῶν σκεθρῶς
διώρισ', οἵτινές τε δεξιοὶ φύσιν,
εὐωνύμους τε, καὶ δίαιταν ἥντινα 490
ἔχουσ' ἕκαστοι, καὶ πρὸς ἀλλήλους τίνες
ἔχθραι τε καὶ στέργηθρα καὶ συνεδρίαι·
σπλάγχνων τε λειότητα, καὶ χροιὰν τίνα
ἔχοντ' ἂν εἴη δαίμοσιν πρὸς ἡδονὴν,
χολῆς λοβοῦ τε ποικίλην εὐμορφίαν, 495
κνίσῃ τε κῶλα συγκαλυπτά· καὶ μακρὰν
ὀσφὺν πυρώσας δυστέκμαρτον εἰς τέχνην
ὤδωσα θνητούς· καὶ φλογωπὰ σήματα
ἐξωμμάτωσα, πρόσθεν ὄντ' ἐπάργεμα.
τοιαῦτα μὲν δὴ ταῦτ'· ἔνερθε δὲ χθονὸς 500
κεκρυμμέν' ἀνθρώποισιν ὠφελήματα,

χαλκὸν, σίδηρον, ἄργυρον, χρυσόν τε τίς
φήσειεν ἂν πάροιθεν ἐξευρεῖν ἐμοῦ;
οὐδεὶς, σάφ' οἶδα, μὴ μάτην φλῦσαι θέλων.
βραχεῖ δὲ μύθῳ πάντα συλλήβδην μάθε, 505
πᾶσαι τέχναι βροτοῖσιν ἐκ Προμηθέως.

ΧΟ. μή νυν βροτοὺς μὲν ὠφέλει καιροῦ πέρα,
σαυτοῦ δ' ἀκήδει δυστυχοῦντος· ὡς ἐγὼ
εὔελπίς εἰμι τῶνδέ σ' ἐκ δεσμῶν ἔτι
λυθέντα μηδὲν μεῖον ἰσχύσειν Διός. 510

ΠΡ. οὐ ταῦτα ταύτῃ μοῖρά πω τελεσφόρος
κρᾶναι πέπρωται, μυρίαις δὲ πημοναῖς
δύαις τε καμφθεὶς ὧδε δεσμὰ φυγγάνω·
τέχνῃ δ' ἀνάγκης ἀσθενεστέρα μακρῷ.

ΧΟ. τίς οὖν ἀνάγκης ἐστὶν οἰακοστρόφος; 515

ΠΡ. μοῖραι τρίμορφοι μνήμονές τ' Ἐρινύες.

ΧΟ. τούτων ἄρα Ζεύς ἐστιν ἀσθενέστερος;

ΠΡ. οὔκουν ἄν ἐκφύγοι γε τὴν πεπρωμένην.

ΧΟ. τί γὰρ πέπρωται Ζηνὶ πλὴν ἀεὶ κρατεῖν;

ΠΡ. τοῦτ' οὐκ ἔτ' ἂν πύθοιο μηδὲ λιπάρει. 520

ΧΟ. ἦ πού τι σεμνόν ἐστιν ὃ ξυναμπέχεις;

ΠΡ. ἄλλου λόγου μέμνησθε, τόνδε δ' οὐδαμῶς
καιρὸς γεγωνεῖν, ἀλλὰ συγκαλυπτέος
ὅσον μάλιστα· τόνδε γὰρ σώζων ἐγὼ
δεσμοὺς ἀεικεῖς καὶ δύας ἐκφυγγάνω. 525

ΧΟ. μηδάμ' ὁ πάντα νέμων (στρ. ά.)
θεῖτ' ἐμᾷ γνώμᾳ κράτος ἀντίπαλον Ζεύς,
μηδ' ἐλινύσαιμι θεοὺς ὁσίαις θοίναις ποτινισσομένα

βουφόνοις, παρ' Ὠκεανοῦ πατρὸς ἄσβεστον πόρον,
μηδ' ἀλίτοιμι λόγοις·
ἀλλά μοι τόδ' ἐμμένοι
καὶ μήποτ' ἐκτακείη. 535
ἡδύ τι θαρσαλέαις (ἀντ. ά.)
τόν μακρὸν τείνειν βίον ἐλπίσι, φαναῖς
θυμὸν ἀλδαίνουσαν ἐν εὐφροσύναις. φρίσσω δέ σε δερκομένη 540
μυρίοις μόχθοις διακναιόμενον * * *.
Ζῆνα γὰρ οὐ τρομέων
ἐν ἰδίᾳ γνώμῃ σέβει
θνατοὺς ἄγαν, Προμηθεῦ.
φέρ' ὅπως ἄχαρις χάρις, ὦ φίλος, εἰπὲ, ποῦ τίς ἀλκά; (στρ. β'.)
τίς ἐφαμερίων ἄρηξις; οὐδ' ἐδέρχθης 545
ὀλιγοδρανίαν ἄκικυν,
ἰσόνειρον, ᾇ τὸ φωτῶν
ἀλαὸν * * * γένος ἐμπεποδισμένον; 550
οὔποτε τὰν Διὸς ἁρμονίαν θνατῶν παρεξίασι βουλαί.
ἔμαθον τάδε σὰς προσιδοῦσ' ὀλοὰς τύχας, Προμηθεῦ. (ἀντ. β'.)
τὸ διαμφίδιον δέ μοι μέλος προσέπτα 555
τόδ' ἐκεῖνό θ' ὅτ' ἀμφὶ λουτρὰ
καὶ λέχος σὸν ὑμεναίουν
ἰότατι γάμων, ὅτε τὰν ὁμοπάτριον
ἕδνοις ἄγαγες Ἡσιόναν πιθὼν δάμαρτα κοινόλεκτρον. 560

ΙΩ.

τίς γῆ; τί γένος; τίνα φῶ λεύσσειν
τόνδε χαλινοῖς ἐν πετρίνοισιν
χειμαζόμενον;
τίνος ἀμπλακίης ποιναῖς ὀλέκει;
σήμηνον ὅποι
γῆς ἡ μογερὰ πεπλάνημαι. 565
ἆ ἆ, ἔα ἔα·
χρίει τις αὖ με τὰν τάλαιναν οἶστρος,
εἴδωλον Ἄργου γηγενοῦς, ἄλευε δᾶ,
τὸν μυριωπὸν εἰσορῶσα βούταν.
ὁ δὲ πορεύεται δόλιον ὄμμ' ἔχων, 570
ὃν οὐδὲ κατθανόντα γαῖα κεύθει.
ἀλλά με τὰν τάλαιναν
ἐξ ἐνέρων περῶν κυνηγετεῖ,
πλανᾷ τε νῆστιν ἀνὰ τὰν παραλίαν ψάμμον.
ὑπὸ δὲ κηρόπλαστος ὀτοβεῖ δόναξ
ἀχέτας ὑπνοδόταν νόμον· ἰὼ ἰώ, πόποι, 575
ποῖ, πόποι, ποῖ μ' ἄγουσι τηλέπλανοι πλάναι;
τί ποτέ μ', ὦ Κρόνιε
παῖ, τί ποτε ταῖσδ' ἐνέζευξας εὐ-
ρὼν ἁμαρτοῦσαν ἐν πημοναῖσιν,
ἔ ἔ, οἰστρηλάτῳ δὲ δείματι δειλαίαν 580
παράκοπον ὧδε τείρεις;
πυρί με φλέξον, ἢ χθονὶ κάλυψον, ἢ
ποντίοις δάκεσι δὸς βορὰν,

μηδέ μοι φθονήσῃς
εὐγμάτων, ἄναξ.
ἄδην με πολύπλανοι πλάναι 585
γεγυμνάκασιν, οὐδ' ἔχω μαθεῖν ὅπῃ
πημονὰς ἀλύξω.
κλύεις φθέγμα τᾶς βούκερω παρθένου;

ΠΡ. πῶς δ' οὐ κλύω τῆς οἰστροδινήτου κόρης
τῆς Ἰναχείης; ἣ Διὸς θαλπει κέαρ 590
ἔρωτι, καὶ νῦν τοὺς ὑπερμήκεις δρόμους
Ἥρᾳ στυγητὸς πρὸς βίαν γυμνάζεται.

ΙΩ. πόθεν ἐμοῦ σὺ πατρὸς ὄνομ' ἀπύεις,
εἰπέ μοι τᾷ μογερᾷ τίς ὢν, τίς ἄρα μ', ὦ τάλας,
τὰν ταλαίπωρον ὧδ' ἐτήτυμα προσθροεῖς, 595
θεόσυτόν τε νόσον
ὠνόμασας, ἃ μαραίνει με χρί-
ουσα κέντροισι φοιταλέοισιν.
ἐ ἔ. σκιρτημάτων δὲ νήστισιν αἰκίαις 600
λαβρόσυτος ἦλθον, Ἥρας
ἐπικότοισι μήδεσι δαμεῖσα. δυσ-
δαιμόνων δὲ τίνες οἵ, ἐ ἔ,
οἷ' ἐγὼ μογοῦσιν;
ἀλλά μοι τορῶς
τέκμηρον ὅ τι μ' ἐπαμμένει 605
παθεῖν, τί μῆχαρ, ἢ τί φάρμακον νόσου,
δεῖξον, εἴπερ οἶσθα·
θρόει, φράζε τᾷ δυσπλάνῳ παρθένῳ.

ΠΡ. λέξω τορῶς σοι πᾶν ὅπερ χρῄζεις μαθεῖν,

οὐκ ἐμπλέκων αἰνίγματ', ἀλλ' ἁπλῷ λόγῳ, 610
ὥσπερ δίκαιον πρὸς φίλους οἴγειν στόμα.
πυρὸς βροτοῖς δοτῆρ' ὁρᾷς Προμηθέα.

ΙΩ. ὦ κοινὸν ὠφέλημα θνητοῖσιν φανεὶς,
τλῆμον Προμηθεῦ, τοῦ δίκην πάσχεις τάδε;

ΠΡ. ἁρμοῖ πέπαυμαι τοὺς ἐμοὺς θρηνῶν πόνους. 615

ΙΩ. οὔκουν πόροις ἂν τήνδε δωρεὰν ἐμοί;

ΠΡ. λέγ' ἥντιν' αἰτεῖ· πᾶν γὰρ ἂν πύθοιό μου.

ΙΩ. σήμηνον ὅστις ἐν φάραγγί σ' ὤχμασε.

ΠΡ. βούλευμα μὲν τὸ δῖον, Ἡφαίστου δὲ χείρ.

ΙΩ. ποινὰς δὲ ποίων ἀμπλακημάτων τίνεις; 620

ΠΡ. τοσοῦτον ἀρκῶ σοι σαφηνίσαι μόνον.

ΙΩ. καὶ πρός γε τούτοις τέρμα τῆς ἐμῆς πλάνης
δεῖξον, τίς ἔσται τῇ ταλαιπώρῳ χρόνος.

ΠΡ. τὸ μὴ μαθεῖν σοι κρεῖσσον ἢ μαθεῖν τάδε

ΙΩ. μήτοι με κρύψῃς τοῦθ' ὅπερ μέλλω παθεῖν. 625

ΠΡ. ἀλλ' οὐ μεγαίρω τοῦδέ σοι δωρήματος.

ΙΩ. τί δῆτα μέλλεις μὴ οὐ γεγωνίσκειν τὸ πᾶν;

ΠΡ. φθόνος μὲν οὐδεὶς, σὰς δ' ὀκνῶ θράξαι φρένας.

ΙΩ. μή μου προκήδου μᾶσσον ἢ ὡς ἐμοὶ γλυκύ.

ΠΡ. ἐπεὶ προθυμεῖ, χρὴ λέγειν· ἄκουε δή. 630

ΧΟ. μήπω γε· μοῖραν δ' ἡδονῆς κἀμοὶ πόρε.
τὴν τῆσδε πρῶτον ἱστορήσωμεν νόσον,
αὐτῆς λεγούσης τὰς πολυφθόρους τύχας·
τὰ λοιπὰ δ' ἄθλων σοῦ διδαχθήτω πάρα.

ΠΡ. σὸν ἔργον, Ἰοῖ, ταῖσδ' ὑπουργῆσαι χάριν, 635
ἄλλως τε πάντως καὶ κασιγνήταις πατρός.

ὡς τἀποκλαῦσαι κἀποδύρασθαι τύχας
ἐνταῦθ' ὅπῃ μέλλει τις οἴσεσθαι δάκρυ
πρὸς τῶν κλυόντων, ἀξίαν τριβὴν ἔχει.
ΙΩ. οὐκ οἶδ' ὅπως ὑμῖν ἀπιστῆσαί με χρή, 640
σαφεῖ δὲ μύθῳ πᾶν ὅπερ προσχρῄζετε
πεύσεσθε· καίτοι καὶ λέγουσ' ὀδύρομαι
θεόσσυτον χειμῶνα καὶ διαφθορὰν
μορφῆς, ὅθεν μοι σχετλίᾳ προσέπτατο.
ἀεὶ γὰρ ὄψεις ἔννυχοι πολεύμεναι 645
ἐς παρθενῶνας τοὺς ἐμοὺς παρηγορουν
λείοισι μύθοις· ὦ μέγ' εὔδαιμον κόρη,
τί παρθενεύει δαρὸν, ἐξὸν σοι γάμου
τυχεῖν μεγίστου; Ζεὺς γὰρ ἱμέρου βέλει
πρὸς σοῦ τέθαλπται καὶ ξυναίρεσθαι Κύπριν 650
θέλει· σὺ δ', ὦ παῖ, μὴ 'πολακτίσῃς λέχος
τὸ Ζηνὸς, ἀλλ' ἔξελθε πρὸς Λέρνης βαθὺν
λειμῶνα, ποίμνας βουστάσεις τε πρὸς πατρὸς,
ὡς ἂν τὸ δῖον ὄμμα λωφήσῃ πόθου.
τοιοῖσδε πᾶσας εὐφρόνας ὀνείρασι 655
ξυνειχόμην δύστηνος, ἔς τε δὴ πατρὶ
ἔτλην γεγωνεῖν νυκτίφοιτ' ὀνείρατα.
ὁ δ' ἔς τε Πυθὼ κἀπὶ Δωδώνης πυκνοὺς
θεοπρόπους ἴαλλεν, ὡς μάθοι τί χρὴ
δρῶντ' ἢ λέγοντα δαίμοσιν πράσσειν φίλα. 660
ἧκον δ' ἀναγγέλλοντες αἰολοστόμους
χρησμοὺς ἀσήμους δυσκρίτως τ' εἰρημένους.
τέλος δ' ἐναργὴς βάξις ἦλθεν Ἰνάχῳ

σαφῶς ἐπισκήπτουσα καὶ μυθουμένη
ἔξω δόμων τε καὶ πάτρας ὠθεῖν ἐμὲ, 665
ἄφετον ἀλᾶσθαι γῆς ἐπ' ἐσχάτοις ὅροις·
κεἰ μὴ θέλοι, πυρωπὸν ἐκ Διὸς μολεῖν
κεραυνὸν, ὃς πᾶν ἐξαϊστώσοι γένος.
τοιοῖσδε πεισθεὶς Λοξίου μαντεύμασιν,
ἐξήλασέν με κἀπέκλεισε δωμάτων 670
ἄκουσαν ἄκων· ἀλλ' ἐπηνάγκαζέ νιν
Διὸς χαλινὸς πρὸς βίαν πράσσειν τάδε.
εὐθὺς δὲ μορφὴ καὶ φρένες διάστροφοι
ἦσαν, κεράστις δ', ὡς ὁρᾶτ', ὀξυστόμῳ
μύωπι χρισθεῖσ' ἐμμανεῖ σκιρτήματι 675
ᾖσσον πρὸς εὔποτόν τε Κερχνείας ῥέος
Λέρνης ἄκρην τε· βουκόλος δὲ γηγενὴς
ἄκρατος ὀργὴν Ἄργος ὠμάρτει, πυκνοῖς
ὄσσοις δεδορκὼς τοὺς ἐμοὺς κατὰ στίβους.
ἀπροσδόκητος δ' αὐτὸν ἀφνίδιος μόρος 680
τοῦ ζῆν ἀπεστέρησεν. οἰστρόπληξ δ' ἐγὼ
μάστιγι θείᾳ γῆν πρὸ γῆς ἐλαύνομαι.
κλύεις τὰ πραχθέντ'· εἰ δ' ἔχεις εἰπεῖν ὅ τι
λοιπὸν πόνων, σήμαινε· μηδέ μ' οἰκτίσας
ξύνθαλπε μύθοις ψευδέσιν· νόσημα γὰρ 685
αἴσχιστον εἶναί φημι συνθέτους λόγους.

ΧΟ. ἔα ἔα, ἄπεχε, φεῦ·
οὔποτ' οὔποτ' ηὔχουν ξένους μολεῖσθαι λόγους
ἐς ἀκοὰν ἐμὰν, 690
οὐδ' ὧδε δυσθέατα καὶ δύσοιστα

πήματα, λύματα, δείματ' ἀμφήκει
κέντρῳ ψύχειν ψυχὰν ἐμάν.
ἰὼ ἰὼ μοῖρα μοῖρα,
πέφρικ' εἰσιδοῦσα πρᾶξιν Ἰοῦς. 695

ΠΡ. πρό γε στενάζεις καὶ φόβου πλέα τις εἶ·
ἐπίσχες ἔς τ' ἂν καὶ τὰ λοιπὰ προσμάθῃς.

ΧΟ. λέγ', ἐκδίδασκε· τοῖς νοσοῦσί τοι γλυκὺ
τὸ λοιπὸν ἄλγος προὐξεπίστασθαι τορῶς.

ΠΡ. τὴν πρίν γε χρείαν ἠνύσασθ' ἐμοῦ πάρα 700
κούφως· μαθεῖν γὰρ τῆσδε πρῶτ' ἐχρῄζετε
τὸν ἀμφ' ἑαυτῆς ἆθλον ἐξηγουμένης·
τὰ λοιπὰ νῦν ἀκούσαθ', οἷα χρὴ πάθη
τλῆναι πρὸς Ἥρας τήνδε τὴν νεάνιδα.
σὺ δ', Ἰνάχειον σπέρμα, τοὺς ἐμοὺς λόγους 705
θυμῷ βάλ', ὡς ἂν τέρματ' ἐκμάθῃς ὁδοῦ.
πρῶτον μὲν ἐνθένδ' ἡλίου πρὸς ἀντολὰς
στρέψασα σαυτὴν στεῖχ' ἀνηρότους γύας·
Σκύθας δ' ἀφίξει νομάδας, οἳ πλεκτὰς στέγας
πεδάρσιοι ναίουσ' ἐπ' εὐκύκλοις ὄχοις, 710
ἐκηβόλοις τόξοισιν ἐξηρτημένοι·
οἷς μὴ πελάζειν, ἀλλ' ἁλιστόνοις πόδας
χρίμπτουσα ῥαχίαισιν ἐκπερᾶν χθόνα.
λαιᾶς δὲ χειρὸς οἱ σιδηροτέκτονες
οἰκοῦσι Χάλυβες, οὓς φυλάξασθαί σε χρή. 715
ἀνήμεροι γὰρ οὐδὲ πρόσπλαστοι ξένοις.
ἥξεις δ' ὑβριστὴν ποταμὸν οὐ ψευδώνυμον,
ὃν μὴ περάσῃς, οὐ γὰρ εὔβατος περᾶν,

πρὶν ἂν πρὸς αὐτὸν Καύκασον μόλῃς, ὀρῶν
ὕψιστον, ἔνθα ποταμὸς ἐκφυσᾷ μένος 720
κροτάφων ἀπ' αὐτῶν. ἀστρογείτονας δὲ χρὴ
κορυφὰς ὑπερβάλλουσαν ἐς μεσημβρινὴν
βῆναι κέλευθον, ἔνθ' Ἀμαζόνων στρατὸν
ἵξει στυγάνορ', αἳ Θεμίσκυράν ποτε
κατοικιοῦσιν ἀμφὶ Θερμώδονθ', ἵνα 725
τραχεῖα πόντου Σαλμυδησία γνάθος
ἐχθρόξενος ναύταισι, μητρυιὰ νεῶν·
αὗταί σ' ὁδηγήσουσι καὶ μάλ' ἀσμένως.
ἰσθμὸν δ' ἐπ' αὐταῖς στενοπόροις λίμνης πύλαις
Κιμμερικὸν ἥξεις, ὃν θρασυσπλάγχνως σε χρὴ 730
λιποῦσαν αὐλῶν' ἐκπερᾶν Μαιωτικόν·
ἔσται δὲ θνητοῖς εἰσαεὶ λόγος μέγας
τῆς σῆς πορείας, Βόσπορος δ' ἐπώνυμος
κεκλήσεται. λιποῦσα δ' Εὐρώπης πέδον,
ἤπειρον ἥξεις Ἀσιάδ'. ἆρ' ὑμῖν δοκεῖ 735
ὁ τῶν θεῶν τύραννος ἐς τὰ πάνθ' ὁμῶς
βίαιος εἶναι; τῇδε γὰρ θνητῇ θεὸς
χρῄζων μιγῆναι τάσδ' ἐπέρριψεν πλάνας.
πικροῦ δ' ἔκυρσας, ὦ κόρη, τῶν σῶν γάμων
μνηστῆρος. οὗς γὰρ νῦν ἀκήκοας λόγους, 740
εἶναι δόκει σοὶ μηδέπω 'ν προοιμίοις.

ΙΩ. ἰώ μοί μοι, ἐ ἔ.

ΠΡ. σὺ δ' αὖ κέκραγας κἀναμυχθίζει· τί που
δράσεις, ὅταν τὰ λοιπὰ πυνθάνῃ κακά;

ΧΟ. ἦ γάρ τι λοιπὸν τῇδε πημάτων ἐρεῖς; 745

ΠΡ. δυσχείμερόν γε πέλαγος ἀτηρᾶς δύης.
ΙΩ. τί δῆτ' ἐμοὶ ζῆν κέρδος, ἀλλ' οὐκ ἐν τάχει
ἔρριψ' ἐμαυτὴν τῆσδ' ἀπὸ στύφλου πέτρας,
ὅπως πέδῳ σκήψασα τῶν πάντων πόνων
ἀπηλλάγην; κρεῖσσον γὰρ εἰσάπαξ θανεῖν 750
ἢ τὰς ἁπάσας ἡμέρας πάσχειν κακῶς.
ΠΡ. ἦ δυσπετῶς ἂν τοὺς ἐμοὺς ἄθλους φέροις,
ὅτῳ θανεῖν μέν ἐστιν οὐ πεπρωμένον·
αὕτη γὰρ ἦν ἂν πημάτων ἀπαλλαγή·
νῦν δ' οὐδέν ἐστι τέρμα μοι προκείμενον 755
μόχθων, πρὶν ἂν Ζεὺς ἐκπέσῃ τυραννίδος.
ΙΩ. ἦ γάρ ποτ' ἐστὶν ἐκπεσεῖν ἀρχῆς Δία;
ΠΡ. ἥδοι' ἂν, οἶμαι, τήνδ' ἰδοῦσα συμφοράν.
ΙΩ. πῶς δ' οὐκ ἂν, ἥτις ἐκ Διὸς πάσχω κακῶς;
ΠΡ. ὡς τοίνυν ὄντων τῶνδέ σοι μαθεῖν πάρα. 760
ΙΩ. πρὸς τοῦ τύραννα σκῆπτρα συληθήσεται;
ΠΡ. αὐτὸς πρὸς αὐτοῦ κενοφρόνων βουλευμάτων.
ΙΩ. ποίῳ τρόπῳ; σήμηνον, εἰ μή τις βλάβη.
ΠΡ. γαμεῖ γάμον τοιοῦτον ᾧ ποτ' ἀσχαλᾷ.
ΙΩ. θέορτον, ἢ βρότειον; εἰ ῥητὸν, φράσον. 765
ΠΡ. τί δ' ὄντιν'; οὐ γὰρ ῥητὸν αὐδᾶσθαι τόδε.
ΙΩ. ἦ πρὸς δάμαρτος ἐξανίσταται θρόνων;
ΠΡ. ἢ τέξεταί γε παῖδα φέρτερον πατρός.
ΙΩ. οὐδ' ἔστιν αὐτῷ τῆσδ' ἀποστροφὴ τύχης;
ΠΡ. οὐ δῆτα, πλὴν ἔγωγ' ἂν ἐκ δεσμῶν λυθείς. 770
ΙΩ. τίς οὖν ὁ λύσων σ' ἐστὶν ἄκοντος Διός;
ΠΡ. τῶν σῶν τιν' αὐτὸν ἐκγόνων εἶναι χρεών.

ΙΩ. πῶς εἶπας; ἢ 'μὸς παῖς σ' ἀπαλλάξει κακῶν;
ΠΡ. τρίτος γε γένναν πρὸς δέκ' ἄλλαισιν γοναῖς.
ΙΩ. ἥδ' οὐκ ἔτ' εὐξύμβλητος ἡ χρησμῳδία. 775
ΠΡ. καὶ μηδὲ σαυτῆς ἐκμαθεῖν ζήτει πόνους.
ΙΩ. μή μοι προτείνων κέρδος εἶτ' ἀποστέρει.
ΠΡ. δυοῖν λόγοιν σε θατέρῳ δωρήσομαι.
ΙΩ. ποίοιν προδείξον αἵρεσίν τ' ἐμοὶ δίδου.
ΠΡ. δίδωμ'. ἐλοῦ γάρ, ἢ πόνων τὰ λοιπά σοι 780
φράσω σαφηνῶς, ἢ τὸν ἐκλύσοντ' ἐμέ.
ΧΟ. τούτων σὺ τὴν μὲν τῇδε, τὴν δ' ἐμοὶ χάριν
θέσθαι θέλησον, μηδ' ἀτιμάσῃς λόγους·
καὶ τῇδε μὲν γέγωνε τὴν λοιπὴν πλάνην,
ἐμοὶ δὲ τὸν λύσοντα· τοῦτο γὰρ ποθῶ. 785
ΠΡ. ἐπεὶ προθυμεῖσθ', οὐκ ἐναντιώσομαι
τὸ μὴ οὐ γεγωνεῖν πᾶν ὅσον προσχρήζετε.
σοὶ πρῶτον; Ἰοῖ, πολύδονον πλάνην φράσω,
ἣν ἐγγράφου σὺ μνήμοσιν δέλτοις φρενῶν.
ὅταν περάσῃς ῥεῖθρον ἠπείρων ὅρον, 790
πρὸς ἀντολὰς φλογώπας ἡλιοστιβεῖς * * *
πόντου περῶσα φλοῖσβον, ἧς τ' ἂν ἐξίκῃ
πρὸς Γοργόνεια πεδία Κισθήνης, ἵνα
αἱ Φορκίδες ναίουσι δηναιαὶ κόραι,
τρεῖς κυκνόμορφοι, κοινὸν ὄμμ' ἐκτημέναι, 795
μονόδοντες, ἃς οὔθ' ἥλιος προσδέρκεταί
ἀκτῖσιν οὔθ' ἡ νύκτερος μήνη ποτέ.
πέλας δ' ἀδελφαὶ τῶνδε τρεῖς κατάπτεροι,
δρακοντόμαλλοι Γοργόνες βροτοστυγεῖς,

ἃς θνητὸς οὐδεὶς εἰσιδὼν ἕξει πνοάς· 800
τοιοῦτο μέν σοι τοῦτο φρούριον λέγω.
ἄλλην δ' ἄκουσον δυσχερῆ θεωρίαν·
ὀξυστόμους γὰρ Ζηνὸς ἀκραγεῖς κύνας
γρῦπας φύλαξαι, τόν τε μυνῶπα στρατὸν
Ἀριμασπὸν ἱπποβάμον', οἳ χρυσόρρυτον 805
οἰκοῦσιν ἀμφὶ νᾶμα Πλούτωνος πόρου·
τούτοις σὺ μὴ πέλαζε. τηλουρὸν δὲ γῆν
ἥξεις κελαινὸν φῦλον, οἳ πρὸς ἡλίου
ναίουσι πηγαῖς, ἔνθα ποταμὸς Αἰθίοψ.
τούτου παρ' ὄχθας ἔρφ', ἕως ἂν ἐξίκῃ 810
καταβασμὸν, ἔνθα Βυβλίνων ὀρῶν ἄπο
ἵησι σεπτὸν Νεῖλος εὔποτον ῥέος.
οὗτός σ' ὁδώσει τὴν τρίγωνον ἐς χθόνα
Νειλῶτιν, οὗ δὴ τὴν μακρὰν ἀποικίαν,
Ἰοῖ, πέπρωται σοί τε καὶ τέκνοις κτίσαι. 815
τῶνδ' εἴ τί σοι ψελλόν τε καὶ δυσεύρετον,
ἐπαναδίπλαζε, καὶ σαφῶς ἐκμάνθανε·
σχολὴ δὲ πλείων ἢ θέλω πάρεστί μοι.

ΧΟ. εἰ μέν τι τῇδε λοιπὸν ἢ παρειμένον
ἔχεις γεγωνεῖν τῆς πολυφθόρου πλάνης, 820
λέγ'· εἰ δὲ πάντ' εἴρηκας, ἡμῖν αὖ χάριν
δὸς ἥντιν' αἰτούμεσθα, μέμνησαι δέ που.

ΠΡ. τὸ πᾶν πορείας ἥδε τέρμ' ἀκήκοεν.
ὅπως δ' ἂν εἰδῇ μὴ μάτην κλύουσά μου,
ἃ πρὶν μολεῖν δεῦρ' ἐκμεμόχθηκεν φράσω, 825
τεκμήριον τοῦτ' αὐτὸ δοὺς μύθων ἐμῶν.

ὄχλον μὲν οὖν τὸν πλεῖστον ἐκλείψω λόγων,
πρὸς αὐτὸ δ' εἶμι τέρμα σῶν πλανημάτων.
ἐπεὶ γὰρ ἦλθες πρὸς Μολοσσὰ δάπεδα,
τὴν αἰπύνωτόν τ' ἀμφὶ Δωδώνην, ἵνα 830
μαντεῖα θῶκός τ' ἐστὶ Θεσπρωτοῦ Διὸς,
τέρας τ' ἄπιστον, αἱ προσήγοροι δρύες,
ὑφ' ὧν σὺ λαμπρῶς κοὐδὲν αἰνικτηρίως
προσηγορεύθης ἡ Διὸς κλεινὴ δάμαρ
μέλλουσ' ἔσεσθαι, (τῶνδε προσσαίνει σέ τι;) 835
ἐντεῦθεν οἰστρήσασα τὴν παρακτίαν
κέλευθον ᾔξας πρὸς μέγαν κόλπον Ῥέας,
ἀφ' οὗ παλιμπλάγκτοισι χειμάζει δρόμοις·
χρόνον δὲ τὸν μέλλοντα πόντιος μυχὸς,
σαφῶς ἐπίστασ', Ἰόνιος κεκλήσεται, 840
τῆς σῆς πορείας μνῆμα τοῖς πᾶσιν βροτοῖς.
σημεῖά σοι τάδ' ἐστὶ τῆς ἐμῆς φρενὸς,
ὡς δέρκεται πλέον τι τοῦ πεφασμένου.
τὰ λοιπὰ δ' ὑμῖν τῇδέ τ' ἐς κοινὸν φράσω,
ἐς ταυτὸν ἐλθὼν τῶν πάλαι λόγων ἴχνος. 845
ἔστιν πόλις Κάνωβος ἐσχάτη χθονὸς,
Νείλου πρὸς αὐτῷ στόματι καὶ προσχώματι·
ἐνταῦθα δή σε Ζεὺς τίθησιν ἔμφρονα,
ἐπαφῶν ἀταρβεῖ χειρὶ καὶ θιγὼν μόνον.
ἐπώνυμον δὲ τῶν Διὸς γεννημάτων 850
τέξεις κελαινὸν Ἔπαφον· ὃς καρπώσεται
ὅσην πλατύρρους Νεῖλος ἀρδεύει χθόνα·
πέμπτῃ δ' ἀπ' αὐτοῦ γέννα πεντηκοντάπαις

πάλιν πρὸς Ἄργος οὐχ ἑκοῦσ' ἐλεύσεται
θηλύσπορος, φεύγουσα συγγενῆ γάμον 855
ἀνεψιῶν· οἱ δ' ἐπτοημένοι φρένας,
κίρκοι πελειῶν οὐ μακρὰν λελειμμένοι,
ἥξουσι θηρεύσοντες οὐ θηρασίμους
γάμους, φθόνον δὲ σωμάτων ἕξει θεός·
Πελασγία δὲ δέξεται θηλυκτόνῳ 860
Ἄρει δαμέντων νυκτιφρουρήτῳ θράσει.
γυνὴ γὰρ ἄνδρ' ἕκαστον αἰῶνος στερεῖ,
δίθηκτον ἐν σφαγαῖσι βάψασα ξίφος·
τοιάδ' ἐπ' ἐχθροὺς τοὺς ἐμοὺς ἔλθοι Κύπρις.
μίαν δὲ παίδων ἵμερος θέλξει τὸ μὴ 865
κτεῖναι σύνευνον, ἀλλ' ἀπαμβλυνθήσεται
γνώμην· δυοῖν δὲ θάτερον βουλήσεται,
κλύειν ἄναλκις μᾶλλον ἢ μιαιφόνος·
αὕτη κατ' Ἄργος βασιλικὸν τέξει γένος.
μακροῦ λόγου δεῖ ταῦτ' ἐπεξελθεῖν τορῶς. 870
σπορᾶς γε μὴν ἐκ τῆσδε φύσεται θρασὺς
τόξοισι κλεινὸς, ὃς πόνων ἐκ τῶνδ' ἐμὲ
λύσει. τοιόνδε χρησμὸν ἡ παλαιγενὴς
μήτηρ ἐμοὶ διῆλθε Τιτανὶς Θέμις·
ὅπως δὲ χὤπη, ταῦτα δεῖ μακροῦ χρόνου 875
εἰπεῖν, σύ τ' οὐδὲν ἐκμαθοῦσα κερδανεῖς.

ΙΩ. ἐλελεῦ ἐλελεῦ, ὑπό μ' αὖ σφάκελος
καὶ φρενοπληγεῖς μανίαι θάλπουσ',
οἴστρου δ' ἄρδις χρίει μ' ἄπυρος· 880
κραδία δὲ φόβῳ φρένα λακτίζει,

τροχοδινεῖται δ' ὄμμαθ' ἑλίγδην,
ἔξω δὲ δρόμου φέρομαι λύσσης
πνεύματι μάργῳ, γλώσσης ἀκρατής·
θολεροὶ δὲ λόγοι παίουσ' εἰκῆ 885
στυγνῆς πρὸς κύμασιν ἄτης.

ΧΟ. ἦ σοφὸς ἦ σοφὸς ὃς (στρ. ά.)
πρῶτος ἐν γνώμᾳ τόδ' ἐβάστασε καὶ γλώσσᾳ διεμυθολόγησεν,
ὡς τὸ κηδεῦσαι καθ' ἑαυτὸν ἀριστεύει μακρῷ· 890
καὶ μήτε τῶν πλούτῳ διαθρυπτομένων
μήτε τῶν γέννᾳ μεγαλυνομένων
ὄντα χερνήταν ἐραστεῦσαι γάμων.
μήποτε μήποτέ μ', ὦ (ἀντ. ά.)
* * * Μοῖραι λεχέων Διὸς εὐνάτειραν ἴδοισθε πέλουσαν· 895
μηδὲ πλαθείην γαμέτᾳ τινὶ τῶν ἐξ οὐρανοῦ.
ταρβῶ γὰρ ἀστεργάνορα παρθενίαν
εἰσορῶσ' Ἰοῦς μέγα δαπτομέναν
δυσπλάνοις Ἥρας ἀλατείαις πόνων. 900
ἐμοὶ δ' ὅτι μὲν ὁμαλὸς ὁ γάμος (στρ. β'.)
ἄφοβος, οὐ δέδια, μηδὲ κρεισσόνων θεῶν
ἔρως ἄφυκτον ὄμμα προσδράκοι με.
ἀπόλεμος ὅδε γ' ὁ πόλεμος, ἄπορα (ἀντ. β.')
πόριμος· οὐδ' ἔχω τίς ἂν γενοίμαν. 905
τὰν Διὸς γὰρ οὐχ ὁρῶ
μῆτιν ὅπα φύγοιμ' ἄν.

ΠΡ. ἦ μὴν ἔτι Ζεὺς, καίπερ αὐθάδη φρονῶν,

ἔσται ταπεινὸς, οἷον ἐξαρτύεται
γάμον γαμεῖν· ὃς αὐτὸν ἐκ τυραννίδος
θρόνων τ' ἄϊστον ἐκβαλεῖ· πατρὸς δ' ἀρὰ 910
Κρόνου τότ' ἤδη παντελῶς κρανθήσεται,
ἣν ἐκπίτνων ἠρᾶτο δηναιῶν θρόνων.
τοιῶνδε μόχθων ἐκτροπὴν οὐδεὶς θεῶν
δύναιτ' ἂν αὐτῷ πλὴν ἐμοῦ δεῖξαι σαφῶς.
ἐγὼ τάδ' οἶδα χῷ τρόπῳ. πρὸς ταῦτα νῦν 915
θαρσῶν καθήσθω τοῖς πεδαρσίοις κτύποις
πιστὸς, τινάσσων τ' ἐν χεροῖν πύρπνουν βέλος.
οὐδὲν γὰρ αὐτῷ ταῦτ' ἐπαρκέσει τὸ μὴ οὐ
πεσεῖν ἀτίμως πτώματ' οὐκ ἀνασχετά·
τοῖον παλαιστὴν νῦν παρασκευάζεται 920
ἐπ' αὐτὸς αὐτῷ, δυσμαχώτατον τέρας·
ὃς δὴ κεραυνοῦ κρείσσον' εὑρήσει φλόγα,
βροντῆς θ' ὑπερβάλλοντα καρτερὸν κτύπον·
θαλασσίαν τε γῆς τινάκτειραν νόσον
τρίαιναν, αἰχμὴν τὴν Ποσειδῶνος, σκεδᾷ. 925
πταίσας δὲ τῷδε πρὸς κακῷ μαθήσεται
ὅσον τό τ' ἄρχειν καὶ τὸ δουλεύειν δίχα.

ΧΟ. σύ θην ἃ χρῄζεις, ταῦτ' ἐπιγλωσσᾷ Διός.

ΠΡ. ἅπερ τελεῖται, πρὸς δ' ἃ βούλομαι λέγω.

ΧΟ. καὶ προσδοκᾶν χρὴ δεσπόσειν Ζηνὸς τινά; 930

ΠΡ. καὶ τῶνδέ γ' ἕξει δυσλοφωτέρους πόνους.

ΧΟ. πῶς δ' οὐχὶ ταρβεῖς τοιάδ' ἐκρίπτων ἔπη;

ΠΡ. τί δ' ἂν φοβοίμην ᾧ θανεῖν οὐ μόρσιμον;

ΧΟ. ἀλλ' ἆθλον ἄν σοι τοῦδέ γ' ἀλγίω πόροι.

ΠΡ. ὁ δ' οὖν ποιείτω· πάντα προσδόκητά μοι. 935
ΧΟ. οἱ προσκυνοῦντες τὴν Ἀδράστειαν σοφοί.
ΠΡ. σέβου, προσεύχου, θῶπτε τὸν κρατοῦντ' ἀεί.
ἐμοὶ δ' ἔλασσον Ζηνὸς ἢ μηδὲν μέλει.
δράτω, κρατείτω τόνδε τὸν βραχύν χρόνον,
ὅπως θέλει· δαρὸν γὰρ οὐκ ἄρξει θεοῖς. 940
ἀλλ' εἰσορῶ γὰρ τόνδε τὸν Διὸς τρόχιν,
τὸν τοῦ τυράννου τοῦ νέου διάκονον·
πάντως τι καινὸν ἀγγελῶν ἐλήλυθε.

ΕΡΜΗΣ.

σὲ τὸν σοφιστὴν, τὸν πικρῶς ὑπέρπικρον,
τὸν ἐξαμαρτόντ' εἰς θεοὺς, ἐφημέροις 945
πορόντα τιμὰς, τὸν πυρὸς κλέπτην λέγω·
πατὴρ ἄνωγέ σ' οὕστινας κομπεῖς γάμους
αὐδᾶν, πρὸς ὧν τ' ἐκεῖνος ἐκπίπτει κράτους·
καὶ ταῦτα μέντοι μηδὲν αἰνικτηρίως,
ἀλλ' αὖθ' ἕκαστ' ἔκφραζε· μηδέ μοι διπλᾶς 950
ὁδοὺς, Προμηθεῦ, προσβάλῃς· ὁρᾷς δ' ὅτι
Ζεὺς τοῖς τοιούτοις οὐχὶ μαλθακίζεται.
ΠΡ. σεμνόστομός γε καὶ φρονήματος πλέως
ὁ μῦθός ἐστιν, ὡς θεῶν ὑπηρέτου.
νέον νέοι κρατεῖτε καὶ δοκεῖτε δὴ 955
ναίειν ἀπενθῆ πέργαμ'· οὐκ ἐκ τῶνδ' ἐγὼ
δισσοὺς τυράννους ἐκπεσόντας ᾐσθόμην;
τρίτον δὲ τὸν νῦν κοιρανοῦντ' ἐπόψομαι
αἴσχιστα καὶ τάχιστα. μή τί σοι δοκῶ

ταρβεῖν ὑποπτήσσειν τε τοὺς νέους θεούς; 960
πολλοῦ γε καὶ τοῦ παντὸς ἐλλείπω. σὺ δὲ
κέλευθον ἥνπερ ἦλθες ἐγκόνει πάλιν·
πεύσει γὰρ οὐδὲν ὧν ἀνιστορεῖς ἐμέ.

ΕΡ. τοιοῖσδε μέντοι καὶ πρὶν αὐθαδίσμασιν
ἐς τάσδε σαυτὸν πημονὰς καθώρμισας. 965

ΠΡ. τῆς σῆς λατρείας τὴν ἐμὴν δυσπραξίαν,
σαφῶς ἐπίστασ', οὐκ ἂν ἀλλάξαιμ' ἐγώ.
κρεῖσσον γὰρ οἶμαι τῇδε λατρεύειν πέτρᾳ
ἢ πατρὶ φῦναι Ζηνὶ πιστὸν ἄγγελον.
οὕτως ὑβρίζειν τοὺς ὑβρίζοντας χρεών. 970

ΕΡ. χλιδᾶν ἔοικας τοῖς παροῦσι πράγμασι.

ΠΡ. χλιδῶ; χλιδῶντας ὧδε τοὺς ἐμοὺς ἐγὼ
ἐχθροὺς ἴδοιμι· καὶ σὲ δ' ἐν τούτοις λέγω.

ΕΡ. ἦ κἀμὲ γάρ τι ξυμφοραῖς ἐπαιτιᾷ;

ΠΡ. ἁπλῷ λόγῳ τοὺς πάντας ἐχθαίρω θεούς, 975
ὅσοι παθόντες εὖ κακοῦσί μ' ἐκδίκως.

ΕΡ. κλύω σ' ἐγὼ μεμηνότ' οὐ σμικρὰν νόσον.

ΠΡ. νοσοῖμ' ἂν, εἰ νόσημα τοὺς ἐχθροὺς στυγεῖν.

ΕΡ. εἴης φορητὸς οὐκ ἂν, εἰ πράσσοις καλῶς.

ΠΡ. ὤμοι. ΕΡ. τόδε Ζεὺς τοὔπος οὐκ ἐπίσταται. 980

ΠΡ. ἀλλ' ἐκδιδάσκει πάνθ' ὁ γηράσκων χρόνος.

ΕΡ. καὶ μὴν σύ γ' οὔπω σωφρονεῖν ἐπίστασαι.

ΠΡ. σὲ γὰρ προσηύδων οὐκ ἂν ὄνθ' ὑπηρέτην.

ΕΡ. ἐρεῖν ἔοικας οὐδὲν ὧν χρῄζει πατήρ.

ΠΡ. καὶ μὴν ὀφείλων γ' ἂν τίνοιμ' αὐτῷ χάριν. 985

ΕΡ. ἐκερτόμησας δῆθεν ὡς παῖδ' ὄντα με.

ΠΡ. οὐ γὰρ σὺ παῖς τε κἄτι τοῦδ' ἀνούστερος,
εἰ προσδοκᾷς ἐμοῦ τι πευσεῖσθαι πάρα;
οὐκ ἔστιν αἴκισμ' οὐδὲ μηχάνημ' ὅτῳ
προτρέψεταί με Ζεὺς γεγωνῆσαι τάδε, 990
πρὶν ἂν χαλασθῇ δεσμὰ λυμαντήρια.
πρὸς ταῦτα ῥιπτέσθω μὲν αἰθαλοῦσσα φλὸξ,
λευκοπτέρῳ δὲ νιφάδι καὶ βροντήμασι
χθονίοις κυκάτω πάντα καὶ ταρασσέτω·
γνάμψει γὰρ οὐδὲν τῶνδέ μ' ὥστε καὶ φράσαι 995
πρὸς οὗ χρεών νιν ἐκπεσεῖν τυραννίδος.

ΕΡ. ὅρα νυν εἴ σοι ταῦτ' ἀρωγὰ φαίνεται.

ΠΡ. ὤπται πάλαι δὴ καὶ βεβούλευται τάδε.

ΕΡ. τόλμησον, ὦ μάταιε, τόλμησόν ποτε
πρὸς τὰς παρούσας πημονὰς ὀρθῶς φρονεῖν. 1000

ΠΡ. ὀχλεῖς μάτην με κῦμ' ὅπως παρηγορῶν.
εἰσελθέτω σε μήποθ' ὡς ἐγὼ Διὸς
γνώμην φοβηθεὶς θηλύνους γενήσομαι
καὶ λιπαρήσω τὸν μέγα στυγούμενον
γυναικομίμοις ὑπτιάσμασιν χερῶν 1005
λῦσαί με δεσμῶν τῶνδε· τοῦ παντὸς δέω.

ΕΡ. λέγων ἔοικα πολλὰ καὶ μάτην ἐρεῖν·
τέγγει γὰρ οὐδὲν οὐδὲ μαλθάσσει κέαρ
λιταῖς· δακὼν δὲ στόμιον ὡς νεοζυγὴς
πῶλος βιάζει καὶ πρὸς ἡνίας μάχει. 1010
ἀτὰρ σφοδρύνει γ' ἀσθενεῖ σοφίσματι.
αὐθαδία γὰρ τῷ φρονοῦντι μὴ καλῶς
αὐτὴ καθ' αὑτὴν οὐδενὸς μεῖον σθένει.

σκέψαι δ', ἐὰν μὴ τοῖς ἐμοῖς πεισθῇς λόγοις,
οἷός σε χειμὼν καὶ κακῶν τρικυμία 1015
ἔπεισ' ἄφυκτος· πρῶτα μὲν γὰρ ὀκρίδα
φάραγγα βροντῇ καὶ κεραυνίᾳ φλογὶ
πατὴρ σπαράξει τήνδε, καὶ κρύψει δέμας
τὸ σὸν, πετραία δ' ἀγκάλη σε βαστάσει.
μακρὸν δὲ μῆκος ἐκτελευτήσας χρόνου 1020
ἄψορρον ἥξεις ἐς φάος· Διὸς δέ τοι
πτηνὸς κύων δαφοινὸς αἰετὸς λάβρως
διαρταμήσει σώματος μέγα ῥάκος,
ἄκλητος ἕρπων δαιταλεὺς πανήμερος,
κελαινόβρωτον δ' ἧπαρ ἐκθοινήσεται. 1025
τοιοῦδε μόχθου τέρμα μή τι προσδόκα,
πρὶν ἂν θεῶν τις διάδοχος τῶν σῶν πόνων
φανῇ, θελήσῃ τ' εἰς ἀναύγητον μολεῖν
Ἅιδην κνεφαῖά τ' ἀμφὶ Ταρτάρου βάθη.
πρὸς ταῦτα βούλευ'· ὡς ὅδ' οὐ πεπλασμένος 1030
ὁ κόμπος, ἀλλὰ καὶ λίαν εἰρημένος·
ψευδηγορεῖν γὰρ οὐκ ἐπίσταται στόμα
τὸ δῖον, ἀλλὰ πᾶν ἔπος τελεῖ. σὺ δὲ
πάπταινε καὶ φρόντιζε, μηδ' αὐθαδίαν
εὐβουλίας ἀμείνον' ἡγήσῃ ποτέ. 1035

ΧΟ. ἡμῖν μὲν Ἑρμῆς οὐκ ἄκαιρα φαίνεται
λέγειν· ἄνωγε γάρ σε τὴν αὐθαδίαν
μεθέντ' ἐρευνᾶν τὴν σοφὴν εὐβουλίαν.
πείθου· σοφῷ γὰρ αἰσχρὸν ἐξαμαρτάνειν.

ΠΡ. εἰδότι τοί μοι τάσδ' ἀγγελίας 1040

τροχοδινεῖται δ' ὄμμαθ' ἑλίγδην,
ἔξω δὲ δρόμου φέρομαι λύσσης
πνεύματι μάργῳ, γλώσσης ἀκρατής·
θολεροὶ δὲ λόγοι παίουσ' εἰκῆ 885
στυγνῆς πρὸς κύμασιν ἄτης.

ΧΟ. ἦ σοφὸς ἦ σοφὸς ὃς (στρ. ά.)
πρῶτος ἐν γνώμᾳ τόδ' ἐβάσταση καὶ γλώσσᾳ διεμυθολόγησεν,
ὡς τὸ κηδεῦσαι καθ' ἑαυτὸν ἀριστεύει μακρῷ· 890
καὶ μήτε τῶν πλούτῳ διαθρυπτομένων
μήτε τῶν γέννᾳ μεγαλυνομένων
ὄντα χερνήταν ἐραστεῦσαι γάμων.
μήποτε μήποτέ μ', ὦ (ἀντ. ά.)
* * * Μοῖραι λεχέων Διὸς εὐνάτειραν ἴδοισθε πέλουσαν· 895
μηδὲ πλαθείην γαμέτᾳ τινὶ τῶν ἐξ οὐρανοῦ.
ταρβῶ γὰρ ἀστεργάνορα παρθενίαν
εἰσορῶσ' Ἰοῦς μέγα δαπτομέναν
δυσπλάνοις Ἥρας ἀλατείαις πόνων. 900
ἐμοὶ δ' ὅτι μὲν ὁμαλὸς ὁ γάμος (στρ. β'.)
ἄφοβος, οὐ δέδια, μηδὲ κρεισσόνων θεῶν
ἔρως ἄφυκτον ὄμμα προσδράκοι με.
ἀπόλεμος ὅδε γ' ὁ πόλεμος, ἄπορα (ἀντ. β.')
πόριμος· οὐδ' ἔχω τίς ἂν γενοίμαν. 905
τὰν Διὸς γὰρ οὐχ ὁρῶ
μῆτιν ὅπα φύγοιμ' ἄν.

ΠΡ. ἦ μὴν ἔτι Ζεὺς, καίπερ αὐθάδη φρονῶν,

ἔσται ταπεινὸς, οἷον ἐξαρτύεται
γάμον γαμεῖν· ὃς αὐτὸν ἐκ τυραννίδος
θρόνων τ' ἄϊστον ἐκβαλεῖ· πατρὸς δ' ἀρὰ 910
Κρόνου τότ' ἤδη παντελῶς κρανθήσεται,
ἣν ἐκπίτνων ἠρᾶτο δηναιῶν θρόνων.
τοιῶνδε μόχθων ἐκτροπὴν οὐδεὶς θεῶν
δύναιτ' ἂν αὐτῷ πλὴν ἐμοῦ δεῖξαι σαφῶς.
ἐγὼ τάδ' οἶδα χῷ τρόπῳ. πρὸς ταῦτα νῦν 915
θαρσῶν καθήσθω τοῖς πεδαρσίοις κτύποις
πιστὸς, τινάσσων τ' ἐν χεροῖν πύρπνουν βέλος.
οὐδὲν γὰρ αὐτῷ ταῦτ' ἐπαρκέσει τὸ μὴ οὐ
πεσεῖν ἀτίμως πτώματ' οὐκ ἀνασχετά·
τοῖον παλαιστὴν νῦν παρασκευάζεται 920
ἐπ' αὐτὸς αὐτῷ, δυσμαχώτατον τέρας·
ὃς δὴ κεραυνοῦ κρείσσον' εὑρήσει φλόγα,
βροντῆς θ' ὑπερβάλλοντα καρτερὸν κτύπον·
θαλασσίαν τε γῆς τινάκτειραν νόσον
τρίαιναν, αἰχμὴν τὴν Ποσειδῶνος, σκεδᾷ. 925
πταίσας δὲ τῷδε πρὸς κακῷ μαθήσεται
ὅσον τό τ' ἄρχειν καὶ τὸ δουλεύειν δίχα.

ΧΟ. σύ θην ἃ χρῄζεις, ταῦτ' ἐπιγλωσσᾷ Διός.

ΠΡ. ἅπερ τελεῖται, πρὸς δ' ἃ βούλομαι λέγω.

ΧΟ. καὶ προσδοκᾶν χρὴ δεσπόσειν Ζηνὸς τινά; 930

ΠΡ. καὶ τῶνδέ γ' ἕξει δυσλοφωτέρους πόνους.

ΧΟ. πῶς δ' οὐχὶ ταρβεῖς τοιάδ' ἐκρίπτων ἔπη;

ΠΡ. τί δ' ἂν φοβοίμην ᾧ θανεῖν οὐ μόρσιμον;

ΧΟ. ἀλλ' ᾆθλον ἄν σοι τοῦδέ γ' ἀλγίω πόροι.

ΠΡ. ὁ δ' οὖν ποιείτω· πάντα προσδόκητά μοι. 935
ΧΟ. οἱ προσκυνοῦντες τὴν Ἀδράστειαν σοφοί.
ΠΡ. σέβου, προσεύχου, θῶπτε τὸν κρατοῦντ' ἀεί.
ἐμοὶ δ' ἔλασσον Ζηνὸς ἢ μηδὲν μέλει.
δράτω, κρατείτω τόνδε τὸν βραχύν χρόνον,
ὅπως θέλει· δαρὸν γὰρ οὐκ ἄρξει θεοῖς. 940
ἀλλ' εἰσορῶ γὰρ τόνδε τὸν Διὸς τρόχιν,
τὸν τοῦ τυράννου τοῦ νέου διάκονον·
πάντως τι καινὸν ἀγγελῶν ἐλήλυθε.

ΕΡΜΗΣ.

σὲ τὸν σοφιστὴν, τὸν πικρῶς ὑπέρπικρον,
τὸν ἐξαμαρτόντ' εἰς θεοὺς, ἐφημέροις 945
πορόντα τιμὰς, τὸν πυρὸς κλέπτην λέγω·
πατὴρ ἄνωγέ σ' οὕστινας κομπεῖς γάμους
αὐδᾶν, πρὸς ὧν τ' ἐκεῖνος ἐκπίπτει κράτους·
καὶ ταῦτα μέντοι μηδὲν αἰνικτηρίως,
ἀλλ' αὖθ' ἕκαστ' ἔκφραζε· μηδέ μοι διπλᾶς 950
ὁδοὺς, Προμηθεῦ, προσβάλῃς· ὁρᾷς δ' ὅτι
Ζεὺς τοῖς τοιούτοις οὐχὶ μαλθακίζεται.
ΠΡ. σεμνόστομός γε καὶ φρονήματος πλέως
ὁ μῦθός ἐστιν, ὡς θεῶν ὑπηρέτου.
νέον νέοι κρατεῖτε καὶ δοκεῖτε δὴ 955
ναίειν ἀπενθῆ πέργαμ'· οὐκ ἐκ τῶνδ' ἐγὼ
δισσοὺς τυράννους ἐκπεσόντας ᾔσθόμην;
τρίτον δὲ τὸν νῦν κοιρανοῦντ' ἐπόψομαι
αἴσχιστα καὶ τάχιστα. μή τί σοι δοκῶ

ταρβεῖν ὑποπτήσσειν τε τοὺς νέους θεούς; 960
πολλοῦ γε καὶ τοῦ παντὸς ἐλλείπω. σὺ δὲ
κέλευθον ἥνπερ ἦλθες ἐγκόνει πάλιν·
πεύσει γὰρ οὐδὲν ὧν ἀνιστορεῖς ἐμέ.

ΕΡ. τοιοῖσδε μέντοι καὶ πρὶν αὐθαδίσμασιν
ἐς τάσδε σαυτὸν πημονὰς καθώρμισας. 965

ΠΡ. τῆς σῆς λατρείας τὴν ἐμὴν δυσπραξίαν,
σαφῶς ἐπίστασ', οὐκ ἂν ἀλλάξαιμ' ἐγώ.
κρεῖσσον γὰρ οἶμαι τῇδε λατρεύειν πέτρᾳ
ἢ πατρὶ φῦναι Ζηνὶ πιστὸν ἄγγελον.
οὕτως ὑβρίζειν τοὺς ὑβρίζοντας χρεών. 970

ΕΡ. χλιδᾶν ἔοικας τοῖς παροῦσι πράγμασι.

ΠΡ. χλιδῶ; χλιδῶντας ὧδε τοὺς ἐμοὺς ἐγὼ
ἐχθροὺς ἴδοιμι· καὶ σὲ δ' ἐν τούτοις λέγω.

ΕΡ. ἦ κἀμὲ γάρ τι ξυμφοραῖς ἐπαιτιᾷ;

ΠΡ. ἁπλῷ λόγῳ τοὺς πάντας ἐχθαίρω θεούς, 975
ὅσοι παθόντες εὖ κακοῦσί μ' ἐκδίκως.

ΕΡ. κλύω σ' ἐγὼ μεμηνότ' οὐ σμικρὰν νόσον.

ΠΡ. νοσοῖμ' ἄν, εἰ νόσημα τοὺς ἐχθροὺς στυγεῖν.

ΕΡ. εἴης φορητὸς οὐκ ἄν, εἰ πράσσοις καλῶς.

ΠΡ. ὤμοι. ΕΡ. τόδε Ζεὺς τοὔπος οὐκ ἐπίσταται. 980

ΠΡ. ἀλλ' ἐκδιδάσκει πάνθ' ὁ γηράσκων χρόνος.

ΕΡ. καὶ μὴν σύ γ' οὔπω σωφρονεῖν ἐπίστασαι.

ΠΡ. σὲ γὰρ προσηύδων οὐκ ἂν ὄνθ' ὑπηρέτην.

ΕΡ. ἐρεῖν ἔοικας οὐδὲν ὧν χρῄζει πατήρ.

ΠΡ. καὶ μὴν ὀφείλων γ' ἂν τίνοιμ' αὐτῷ χάριν. 985

ΕΡ. ἐκερτόμησας δῆθεν ὡς παῖδ' ὄντα με.

ΠΡ. οὐ γὰρ σὺ παῖς τε κἄτι τοῦδ' ἀνούστερος,
εἰ προσδοκᾷς ἐμοῦ τι πευσεῖσθαι πάρα;
οὐκ ἔστιν αἴκισμ' οὐδὲ μηχάνημ' ὅτῳ
προτρέψεταί με Ζεὺς γεγωνῆσαι τάδε, 990
πρὶν ἂν χαλασθῇ δεσμὰ λυμαντήρια.
πρὸς ταῦτα ῥιπτέσθω μὲν αἰθαλοῦσσα φλὸξ,
λευκοπτέρῳ δὲ νιφάδι καὶ βροντήμασι
χθονίοις κυκάτω πάντα καὶ ταρασσέτω·
γνάμψει γὰρ οὐδὲν τῶνδέ μ' ὥστε καὶ φράσαι 995
πρὸς οὗ χρεών νιν ἐκπεσεῖν τυραννίδος.

ΕΡ. ὅρα νυν εἴ σοι ταῦτ' ἀρωγὰ φαίνεται.

ΠΡ. ὤπται πάλαι δὴ καὶ βεβούλευται τάδε.

ΕΡ. τόλμησον, ὦ μάταιε, τόλμησόν ποτε
πρὸς τὰς παρούσας πημονὰς ὀρθῶς φρονεῖν. 1000

ΠΡ. ὀχλεῖς μάτην με κῦμ' ὅπως παρηγορῶν.
εἰσελθέτω σε μήποθ' ὡς ἐγὼ Διὸς
γνώμην φοβηθεὶς θηλύνους γενήσομαι
καὶ λιπαρήσω τὸν μέγα στυγούμενον
γυναικομίμοις ὑπτιάσμασιν χερῶν 1005
λῦσαί με δεσμῶν τῶνδε· τοῦ παντὸς δέω.

ΕΡ. λέγων ἔοικα πολλὰ καὶ μάτην ἐρεῖν·
τέγγει γὰρ οὐδὲν οὐδὲ μαλθάσσει κέαρ
λιταῖς· δακὼν δὲ στόμιον ὡς νεοζυγὴς
πῶλος βιάζει καὶ πρὸς ἡνίας μάχει. 1010
ἀτὰρ σφοδρύνει γ' ἀσθενεῖ σοφίσματι.
αὐθαδία γὰρ τῷ φρονοῦντι μὴ καλῶς
αὐτὴ καθ' αὑτὴν οὐδενὸς μεῖον σθένει.

σκέψαι δ', ἐὰν μὴ τοῖς ἐμοῖς πεισθῇς λόγοις,
οἷός σε χειμὼν καὶ κακῶν τρικυμία 1015
ἔπεισ' ἄφυκτος· πρῶτα μὲν γὰρ ὀκρίδα
φάραγγα βροντῇ καὶ κεραυνίᾳ φλογὶ
πατὴρ σπαράξει τήνδε, καὶ κρύψει δέμας
τὸ σὸν, πετραία δ' ἀγκάλη σε βαστάσει.
μακρὸν δὲ μῆκος ἐκτελευτήσας χρόνου 1020
ἄψορρον ἥξεις ἐς φάος· Διὸς δέ τοι
πτηνὸς κύων δαφοινὸς αἰετὸς λάβρως
διαρταμήσει σώματος μέγα ῥάκος,
ἄκλητος ἕρπων δαιταλεὺς πανήμερος,
κελαινόβρωτον δ' ἧπαρ ἐκθοινήσεται. 1025
τοιοῦδε μόχθου τέρμα μή τι προσδόκα,
πρὶν ἂν θεῶν τις διάδοχος τῶν σῶν πόνων
φανῇ, θελήσῃ τ' εἰς ἀναύγητον μολεῖν
Ἅιδην κνεφαῖά τ' ἀμφὶ Ταρτάρου βάθη.
πρὸς ταῦτα βούλευ'· ὡς ὅδ' οὐ πεπλασμένος 1030
ὁ κόμπος, ἀλλὰ καὶ λίαν εἰρημένος·
ψευδηγορεῖν γὰρ οὐκ ἐπίσταται στόμα
τὸ δῖον, ἀλλὰ πᾶν ἔπος τελεῖ. σὺ δὲ
πάπταινε καὶ φρόντιζε, μηδ' αὐθαδίαν
εὐβουλίας ἀμείνον' ἡγήσῃ ποτέ. 1035

ΧΟ. ἡμῖν μὲν Ἑρμῆς οὐκ ἄκαιρα φαίνεται
λέγειν· ἄνωγε γάρ σε τὴν αὐθαδίαν
μεθέντ' ἐρευνᾶν τὴν σοφὴν εὐβουλίαν.
πείθου· σοφῷ γὰρ αἰσχρὸν ἐξαμαρτάνειν.

ΠΡ. εἰδότι τοί μοι τάσδ' ἀγγελίας 1040

ὅδ' ἐθώϋξεν, πάσχειν δὲ κακῶς
ἐχθρὸν ὑπ' ἐχθρῶν οὐδὲν ἀεικές.
πρὸς ταῦτ' ἐπ' ἐμοὶ ῥιπτέσθω μὲν
πυρὸς ἀμφήκης βόστρυχος, αἰθὴρ δ'
ἐρεθιζέσθω 1045
βροντῇ σφακέλῳ τ' ἀγρίων ἀνέμων·
χθόνα δ' ἐκ πυθμένων αὐταῖς ῥίζαις
πνεῦμα κραδαίνοι,
κῦμα δὲ πόντου τραχεῖ ῥοθίῳ
ξυγχώσειεν τῶν τ' οὐρανίων
ἄστρων διόδους, ἔς τε κελαινὸν 1050
Τάρταρον ἄρδην ῥίψειε δέμας
τοὐμὸν ἀνάγκης στερραῖς δίναις·
πάντως ἐμέ γ' οὐ θανατώσει.

ΕΡ. τοιάδε μέντοι τῶν φρενοπλήκτων
βουλεύματ' ἔπη τ' ἐστὶν ἀκοῦσαι. 1055
τί γὰρ ἐλλείπει μὴ παραπαίειν
ἡ τοῦδε τύχη; τί χαλᾷ μανιῶν;
ἀλλ' οὖν ὑμεῖς γ' αἱ πημοσύναις
ξυγκάμνουσαι ταῖς τοῦδε τόπων
μετά που χωρεῖτ' ἐκ τῶνδε θοῶς, 1060
μὴ φρένας ὑμῶν ἠλιθιώσῃ
βροντῆς μύκημ' ἀτέραμνον.

ΧΟ. ἄλλο τι φώνει καὶ παραμυθοῦ μ'
ὅ τι καὶ πείσεις· οὐ γὰρ δή που
τοῦτό γε τλητὸν παρέσυρας ἔπος. 1065
πῶς με κελεύεις κακότητ' ἀσκεῖν;
μετὰ τοῦδ' ὅ τι χρὴ πάσχειν ἐθέλω·

τοῦς προδόταις γὰρ μισεῖν ἔμαθον,
κοὐκ ἔστι νόσος
τῆσδ' ἥντιν' ἀπέπτυσα μᾶλλον. 1070

ΕΡ. ἀλλ' οὖν μέμνησθ' ἀγὼ προλέγω·
μηδὲ πρὸς ἄτης θηραθεῖσαι
μέμψησθε τύχην, μηδέ ποτ' εἴπηθ'
ὡς Ζεὺς ὑμᾶς εἰς ἀπρόοπτον
πῆμ' εἰσέβαλεν· 1075
μὴ δῆτ', αὐταὶ δ' ὑμᾶς αὐτάς.
εἰδυῖαι γὰρ κοὐκ ἐξαίφνης
οὐδὲ λαθραίως
εἰς ἀπέραντον δίκτυον ἄτης
ἐμπλεχθήσεσθ' ὑπ' ἀνοίας.

ΠΡ. καὶ μὴν ἔργῳ κοὐκ ἔτι μύθῳ 1080
χθὼν σεσάλευται·
βρυχία δ' ἠχὼ παραμυκᾶται
βροντῆς, ἕλικες δ' ἐκλάμπουσι
στεροπῆς ζώπυροι,
στρόμβοι δὲ κόνιν εἰλίσσουσι· 1085
σκιρτᾷ δ' ἀνέμων πνεύματα πάντων
εἰς ἄλληλα
στάσιν ἀντίπνουν ἀποδεικνύμενα·
ξυντετάρακται δ' αἰθὴρ πόντῳ.
τοιάδ' ἐπ' ἐμοὶ ῥιπὴ διόθεν
τεύχουσα φόβον στείχει φανερῶς. 1090
ὦ μητρὸς ἐμῆς σέβας, ὦ πάντων
αἰθὴρ κοινὸν φάος εἱλίσσων,
ἐσορᾷς μ' ὡς ἔκδικα πάσχω.

NOTES.

THE Play opens with the scene of Prometheus in effigy, being chained to a clefted rock in Western Scythia by Hephæstus and his two attendants, *Force* and *Strength*. Of the latter characters (derived from Hesiod, Theog. 385), *Strength* speaks both for himself and his confederate, *Force* remaining a κωφὸν πρόσωπον.

2. Σκύθην.] A substantive used as adjective, like Ἕλληνα στρατὸν, πόλις Ἑλλάς. So again in v. 417.

ἄβατον (as in MSS.), better than Blomfield's reading ἄβροτον. Cf. Soph. O. T. 719: εἰς ἄβατον ὄρος.

3. σοὶ.] After μέλειν, 'the behests must be regarded by you:' not with χρὴ (a very rare construction), which also would require μέλεσθαι with a genitive.

5. λεωργὸν]=πανοῦργον. 'Daring,' perhaps from λείως or λίαν and ἔργω. Xenophon (Mem. I. 3, 9) has λεωργότατον.

6. An unrhythmical line. Δεσμὸς (like σῖτος, τράχηλος, ἐρετμὸς, τάρταρος, μηρὸς) makes both δεσμοὶ and δεσμὰ in the plural. See vv. 513 and 525.

7. ἄνθος.] 'Pride,' 'prerogative.' A favourite word with Æschylus. πάντεχνος, only found in Æschylus, explained by v. 254.

12. σφῷν.] Dative: 'your part is done in declaring the command of Zeus.'

14. 'I have not the heart to bind a kindred deity,' both being descended from Cœlus.

15. δυσχειμέρῳ φάραγγι.] 'A storm-beaten cliff.'

17. ἐξωριάζειν (as in all MSS.), 'neglect,' from ἐξ and ὥρα, 'care.' Bl. reads εὐωριάζειν, fr. εὔωρος='easy-going,' 'careless.' Neither word seems to be used by other authors.

18. ὀρθόβουλος, αἰπυμήτης.] Compounds not found elsewhere.

21-2. φωνὴν ... ὄψει.] Zeugma. But cp. S. C. T. 103: κτύπον δέδορκα.

23. ἀσμένῳ ... φάος.] 'Glad wilt thou be when spangled night shall hide from thee the day.' A common construction in Hdt. as well as Homer and the Tragedians, like the Latin 'volenti mihi est.' Deut. 28, 67: 'In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning!'

25. σκεδᾷ.] Attic future: as again v. 925.

26. ἀχθηδὼν.] A poetic word (used by Thucydides) formed from ἄχθος, as ἀλγηδὼν from ἄλγος.

28. ἐπηύρον.] From ἐπαυρίσκομαι. Very common in Homer, in this sense of 'reaping the fruits of a thing.' Bl. reads ἀπηύρω, but the active of this verb is more common than the middle, and its meaning rather that of 'taking away.'

32. κάμπτων γόνυ.] 'Nor bending the knee to sit.' Cp. Catull. Epith. Pel. 303: *niveos flexerunt sedibus artus.*

34. γὰρ.] Explaining ἀνωφελεῖς in v. 33.

35. νέον.] Early form of the adverb from νέος, which rarely if ever appears as νέως, the usual form being νεωστὶ. Cp. v. 389: τῷ νέον θακοῦντι; and v. 955. Zeus had recently expelled and succeeded Kronos.

38. ὅστις]=*quippe qui.* Explaining the ground for hatred, 'in that he betrayed.'

39. τοι.] As often, used in enunciating a maxim: 'A fearful power is the tie of blood and intimacy.'

41. δειμαίνεις.] Refers back to δεινὸν, v. 39.

43. θραυστοῖσθαι.] Middle voice, like στένεται, Pers. 52: but not in any sense of the middle.

45. χειρωναξία.] 'Handicraft.' χειρώναξ, 'a craftsman' (formed like ἱππώναξ), 'master of his hands.'

46. τώνων . . . τέχνη.] 'For, in good truth, your craft is not responsible for the pangs to be inflicted (on Prometheus).'

48. ἔμπας.] 'True, nevertheless I wish another had it.'

49. ἐπράχθη (as in MSS.)] 'Everything may (lit. is wont to) be attained save governing the Gods.' This belongs to Zeus alone, for none but he is free to do as he pleases, and him therefore you must obey, whether you like it or no. Bl. adopts the conjecture ἔπαχθῆ, 'everything is a trouble save ruling among the Gods, for Zeus (who does that) is alone exempt from toil.'

51. τοῖσδε.] 'I know what you say is true by these experiences of mine.'

54. καὶ . . . ψάλια.] 'Well! here are the armlets ready.' ψάλιον and ψέλιον are originally the same words.

55. νιν.] Sc. ψάλια. χεροῖν, 'arms,' as shewn by v. 60, ὠλένη.

57. περαίνεται.] (Hephæstus impatiently), 'It is being done now!'

58. σφίγγε, μηδαμῇ χάλα.] 'Go on riveting it: let there not be a loose point anywhere.'

60. ἥδε γε.] Pointing to the one arm fastened.

62. μάθῃ ὤν.] 'Learn that he is.' A construction common to the poets with Herodotus.

63. τοῦδ'.] (Pointing to Prometheus), 'None but he can have a right to find fault with my work.'

64. αἰθάδη γνάθον.] 'Stern edge' or 'tongue.' γνάθος, a favourite image with Æschylus. Cp. v. 368.

67. σὺ δ' αὖ.] 'What! hesitating *again*!' See v. 36. Paley takes it, 'on the other hand,' 'differently from me.' The preposition ὑπερ is put after its case by Anastrophe. ὑπερστένεις would not be lawful in tragic iambics.

68. ὅπως μή.] Sc. ὅρα=*cave ne.*

73. *κἀπιθωύξω γε πρός*] 'Ay, and hound you on to it too.' The word *θωύσσω* is used of hunters encouraging their dogs. The preposition is used adverbially here, as again v. 929.

76. *διατόρους πέδας.*] 'The galling fetters' that fastened Prometheus' enringed legs (v. 74) to the rocks.

77. *ὀὐπιτιμητὴς.*] 'Critic,' viz. Zeus. Homer (Od. IX. 270) uses the form *ἐπιτιμήτωρ* also of Zeus.

78. *μορφῇ.*] *Strength* was represented probably with a hideous mask, expressive of his cruel pitiless character, which is brought out in this scene all the stronger by contrast with the compassionateness and humanity of Hephæstus.

81. Exit Hephæstus, leaving *Strength* to gibe at Prometheus.

83. *ἐφημέροισι.*] Contemptuously, 'creatures of a day.'

84. *ἀπαντλῆσαι.*] Like '*exhaurire*,' lit. 'drain off,' 'lighten.'

86. *σὲ δεῖ προμηθέως.*] 'You want for yourself a contriver to help you shuffle out of this (piece of) workmanship.' Note the construction of *δεῖ σέ τινος*, instead of the much more usual *δεῖ σοί τινος*.

88. Prometheus, after bearing in heroic silence the taunts of *Strength*, appeals from the Gods, his oppressors, to sympathetic Nature. Æschylus had in his mind probably the beginning of Agamemnon's speech in Hom. Il. III. 277.

93. *αἰκίαισι.*] The propenultima is long. Elmsley would read here *αἰκείαισιν*. Cp. v. 178.

95. *ἀθλεύσω.*] 'Struggle with suffering.' The more usual form in Attic is *ἀθλέω*.

99. *πῇ . . . ἐπιτεῖλαι.*] 'Wondering in what quarter the end of my troubles must arise' (lit. 'dawn).' Cp. v. 183.

101. Prometheus recalls himself to the sense of his dignity as a God, foreknowing all things.

102. *ποταίνιον.*] 'Unforeseen by me.'

107. (Yet I cannot speak without self-praise.) 'For it was for having bestowed gifts on mortals (not for any good done to myself) that I am bound with these chains.'

109. *ναρθηκοπλήρωτον.*] 'Stored (for concealment) in a fennel tube.' *δὲ* may be used here for *γὰρ*, as in vv. 818 and 951. *θηρῶμαι*, middle with active sense. See on v. 43.

112. *τοιάσδε.*] We might expect *τοιῶνδε*, which, however, Paley says, is included in *τοιάσδε*. Pr. had just recounted both the fault and the penalty of it.

114. Prometheus is startled by the appearance of the Oceanides. *ἄ, ἄ*, interjections of surprise at a thing; *ἔα, ἔα*, of wonder at what is to follow (Hermann). 'Ha!—what!' Used again v. 566.

115. *ὀδμὰ . . . ἀφεγγής.*] 'Mysterious odour,' coming from no visible source.' Cp. Virg. *Æ.* I. 403 (of Venus):

'Ambrosiæque comæ divinum vertice odorem Spiravere.'

116. *κεκραμένη.*] *i. e.* a nature between divine and human.

117. *ἵκετο.*] Sc. *θεὸς ἢ βρότος*, understood from the line before.

118. *θεωρὸς.*] Not often used as here, = *θεατής*. See Choeph. 246.

121. *δι' ἀπεχθείας ἐλθόνθ'.*] 'Fallen into odium with all the Gods.' A common use of *διὰ* = passing into, or through, a state. Cp. Thuc v. 59: *διὰ φόβου εἶναι.*

122. *εἰσοιχνεῦσιν.*] 'Have the entry.' The Epic or Ionic form of the word may be accounted for by its being taken from Homer, Od. IX. 120.

124. *κινάθισμα.*] 'Rustling.' A word not found elsewhere. Prometheus takes the Oceanides (who probably approach him in their winged car from behind) for vultures, or some other birds of prey. Knowing as a God, that one day he will be exposed to a vulture, he dreads its coming now. Hence v. 127.

126. *ῥιπαῖς.*] 'Vibrations,' 'pulsations.' *ὑποσυρίζει*, 'softly rustles.'

128. *φιλία.*] Emphatic, as its position denotes.

130. *παρειποῦσα.*] 'Talked over,' 'persuaded.' Cp. *παρηγόρουν*, v. 646.

131. *με.*] The leader of the chorus, as representative of all.

132. *κτύπου . . . χάλυβος.*] The hammering of the iron, when Prometheus was being bound.

133. *ἐκ δ' . . . αἰδῶ.*] 'And dashed away from me shamefaced reserve.' Cp. v. 360: *ὅς αὐτὸν ἐξέπληξε τῶν κομπασμάτων. θεμερὸς* (from *θέμος, τίθημι*), 'steadfast,' 'grave.'

134. *ἀπέδιλος.*] 'Unsandalled.' A proverbial phrase for 'in haste.' Cp. Hor. I. Sat. 2, 132: 'Discincta tunica fugiendum est ac pede nudo.'

137. *πολυτέκνου.*] Cp. Hesiod, Theog. 364:

τρὶς γὰρ χίλιαί εἰσι τανύσφυροι Ὠκεανῖναι.

143. *ὀχήσω.*] Either 'maintain,' or 'endure.'

145. *εἰσιδούσᾳ.*] As though *ἐμοὶ* had preceded instead of *ἐμοῖσιν ὄσσοις.*

147. *λύμαις ἀδαμαντοδέτοισι.*] 'With this outrage of adamantine chains;' lit. 'of one bound in adamant.' See v. 426.

148. *γὰρ.*] (And no wonder), 'for, &c.'

149. *νεοχμοῖς.*] An anapæst, the penultima being here short. *ἀθέτως*, 'arbitrarily,' on no settled principles.

150. *τὰ πρὶν . . . ἀϊστοῖ.*] 'And all that was grand before he now annihilates.' Referring to the old dynasty of the Gods, and their laws.

153. *ἀπέραντον.*] 'Whence none can pass,' from *περαίνειν*, not 'infinite' (Linwood), as from *πέρας*. Cp. v. 1078: *ἀπέραντον δίκτυον ἄτης.*

156. *ὡς...μήτε.*] The well-known use of *ὡς, ὅπως, ἵνα* after an impossible or unfulfilled condition implied in the principal clause='would that Zeus had sent me . . . *in which case* no one would be, as now, exulting over my chains.' See v. 749.

158. *κίννγμα.*] A word only found here, formed from

κινύσσομαι (Choeph. 196), 'I sway to and fro.' Milton, Par. Lost, II. 181:

> 'Each on his rock transfix'd, the sport and prey
> Of wracking whirlwinds.'

Prometheus loathes the open *shame*, and not the *pain*, of his punishment.

161. ξυνασχαλᾷ.] 'Grieve with.' The uncompounded form ἀσχαλᾶν occurs v. 764, and often in Homer, who uses also ἀσχάλλειν. It is probably connected with ἄχος.

162. ἐπικότως.] 'Furiously.' Æschylus is fond of the word κότος and its compounds, as *e.g.* ἔγκοτος, βαρύκοτος, παλίγκοτος, νεόκοτος, ὑπέρκοτος.

ἀεὶ, to be taken with δάμναται.

163. τιθέμενος . . . νόον.] A Homerism; see Il. IX. 629. Cp. Il. XIII. 121.

167. ἦ μὴν.] As in vv. 73 and 908, introducing a strong assertion, more forcible than ἦ τοι, or ἦ δῆτα.

168. αἰκιζομένου.] 'Being (at this moment) tortured.' Usually the verb has a transitive sense, as below v. 195.

169. πρύτανις (πρὸ).] A name for the chief magistrates of cities in the early days of Greece, long before it became specially applied to the deputies of the Athenian Βουλή.

171. ἀποσυλᾶται.] The present is used to denote the certainty of the future event, like ἐξανίσταται at v. 767 (which passage also explains βούλευμα, v. 170).

175. πτήξας.] Seldom used, as here, with an accusative of the thing feared. Cp. v. 29: ὑποπτήξας χόλον. It is a metaphor from animals, esp. birds.

178. The Chorus are shocked at Prometheus' last words, presuming to claim satisfaction from Zeus. Σὺ μὲν corresponds with ἐμὰς δὲ, v. 181.

179. ἐπιχαλᾶς.] Nautical metaphor, as κέλσαντ' below, v. 184. Cp. v. 148.

181. ἐρέθισε.] Note the omission of the augment, not uncommon in the choruses.

διατόρος.] 'Thrilling.' When proparoxytone, it is passive='pierced.'

184. ἀκίχητα ἤθεα.] A temper not to be reached by prayer.

185. ἀπαράμυθον.] The first syllable is lengthened, like in ἀθάνατος and ἀκάματος, Pers. 901, one of the many Epic licences in Æschylus.

186. παρ' ἑαυτῷ.] 'In his own hands;' *i. e.* dependent on his own caprice=Lat. *penes se.*

189. ταύτῃ.] As described above, v. 171—understand ὁδῷ, as v. 511.

191. ἀρθμὸν.] Æschylus must have had in his mind Hom. Hymn. Merc. 521: Λητοΐδης κατένευσεν ἐπ' ἀρθμῷ καὶ φιλότητι. Cp. ἄρθμιος, ἀρθμεῖν.

193. γέγων'.] 'Tell it out.' In Homer the verb usually means 'to shout.' The present form seems to have been both γεγώνω and γεγωνέω.

196. βλάπτει λόγῳ.] A rhetorical formula: 'Unless the telling of it pains you.'

199. ἐπεὶ τάχιστ'.] (like ὅπως τάχιστα, v. 228)=*simul ac*, very common in Hdt.

200. ὠροθύνετο.] An Epic word. Homer uses it mainly, if not only, in the active.

201. οἱ μὲν.] Constructed by a kind of loose apposition, as if στασιῶται had been used for στάσις in the line before. Cp. Soph. Antig. 260:

> λόγοι δ' ἐν ἀλλήλοισιν ἐρρόθουν κακοὶ,
> φύλαξ ἐλέγχων φύλακα.

202. δῆθεν.] 'As they pretended.' τοὔμπαλιν (as in Agam. v. 1424), accusative after σπεύδοντες='bent on the opposite course.'

204. ἐνταῦθ'.] Answering to ἐπεὶ (v. 199)='thereupon.'

206. ἠδυνήθην, for ἐδυνήθην.] This use of the augment η for ε is characteristic chiefly of the later Attic, and is rarely

found in Epic and Ionic. Cp. ἠβουλόμην, ἠπιστάμην, ἤμελλον, ἠυξάμην.

207. ἀτιμάσαντες.] 'Scorning subtle schemes' (such as I suggested). Cp. v. 783: ἀτιμάσῃς λόγους.

211. κραίνοιτο.] Optative in the *oratio obliqua*.

212. κατ' ἰσχύν.] 'In the way of, by dint of, strength.' πρὸς, 'in accordance with.'

213. ὑπερσχόντας.] Porson's correction of the ὑπερέχοντας of the MSS.; 'those who should have conquered,' is the force of the aorist.

217. προσλαβόντα.] 'Having taken my mother into my counsels:' sc. ἐμέ, going with the infinitive,—a better reading than προσλαβόντι.

218. συμπαραστατεῖν.] A military term='range myself on the side of,' as a παραστάτης.

219. ἐμαῖς.] Emphatic. Prometheus is dwelling on his services to Zeus in order to shew the ingratitude of the latter, v. 223.

221. αὐτοῖσι συμμάχοισι.] 'Allies and all,' viz. the Titans. This construction (with and without ξὺν) is as old as Homer. Cp. Il. VIII. 24, with IX. 194.

τοιάδ'.] Accusative of the coincident notion with the passive participle: sub. ὠφελήματα.

223. ἐξημείψατο.] 'Fully,' 'handsomely (iron.) requited me,' seems to be the force of the preposition.

224. τυραννίδι.] Paley sees in this sentiment a reference to the recent dominion of the Pisistratidai.

226. οὖν.] Marking a transition: 'but, however, as to what you are wanting to know.' See v. 194.

230. διεστοιχίζετο.] 'Proceeded to apportion,'—force of imperfect. Cp. διώρισεν, v. 440. (See Hesiod, Theog. 71.)

235. ἐξελυσάμην (as in MSS.)] Better than ἐξερυσάμην. The middle has here an active sense, as in Eum. 166.

236. τοῦ μὴ.] Two constructions, as Paley says, are mixed here: (1) τὸ μὴ for ὥστε μὴ, and (2) τοῦ μολεῖν αὐτοὺς,

as governed by ἐξελυσάμην. Cp. v. 339: σ' ἐκλῦσαι πόνων.

237. τῷ.] 'For which cause.' Cp. v. 306.

239. ἐν οἴκτῳ προθέμενος.] 'Setting men before me as an object of pity.' Bothe would translate 'preferring in pity the interests of men' to those of Zeus. The former is the more likely interpretation of an unusual phrase.

τούτου, sc. οἴκτου.

240. νηλεῶς.] Æschylus (as in Choeph. 242) seems to use this form of the word rather than ἀνηλεῶς (MSS.), from which it is derived by aphæresis, like νήγρετος, from ἀνήγρετος, νήνεμος, from ἀνήνεμος.

241. ἐρρύθμισμαι.] 'Chastised,' 'brought to order' (ῥυθμὸς).

244. ἂν.] Goes of course with ἔχρῃζον, 'I could have wished.'

246. καὶ μὴν.] 'Yet it is to friends alone that I seem an object of pity' (not to Zeus) ἐλεεινὸς (as in some editions), is never found in Attic. (Porson.)

247. μὴ ... περαιτέρω.] 'You did not, surely, go further even than this,' in benefiting man. τῶνδε refers to v. 247.

248. γε.] 'Yes, for I stopped mortals from looking on to death.' μὴ, as usual, with the infinitive following verbs of prohibition.

249. νόσου.] *i. e.* craving to know futurity.

254. ἀφ' οὗ γε.] 'Yes, and from it they will teach themselves,'—middle sense.

263. ἐλαφρὸν.] 'It is easy for one who,' &c.

267. εὑρόμην.] 'Got for myself.'

269. πεδαρσίοις.] Doric for μεταρσίοις. Cp. πεδάορος for μετάορος, and πεδαίχμιος for μεταίχμιος (Choeph. 589, 590.) Such Dorisms became familiar to Æschylus from his residence in Sicily.

271. δύρομαι stands to ὀδύρομαι as κέλλω (v. 184) to ὀκέλλω, μόργνυμι to ὀμόργνυμι.

272. πεδοῖ.] Hitherto the Chorus have been represented

as hovering in the air over Prometheus; now they are invited to alight on the ground, and listen to the rest of his story.

275. *νῦν.*] Emphatic: 'at present' he is in trouble; but he goes on to say that the turn may come to others soon.

ταῦτα.] 'Thus,' like *τάδε*, Suppl. 402. For *τοι*, see on v. 39.

279. *κραιπνόσυτον θᾶκον.*] 'My seat in the swift-rushing car.' See v. 135.

282. *πελῶ.*] Attic future. Cp. v. 25. The verb is used both transitively and intransitively in this play. Cp. vv. 155, 712.

284. *τέρμα.*] With *διαμειψάμενος*, 'having traversed a long journey to its end,' as Suppl. v. 543. *πολλὰ ... διαμειβομένα φῦλα.* The home (v. 301) of Okeanos was thought to be in the far west.

286. *οἰωνὸν.*] A four-legged gryphon (see v. 395), half bird, half beast, on which the river-god has been borne.

287. *γνώμῃ.*] Either 'by my will,' or 'by its instinct.'

289. *τὸ.*] Separated from its noun *ξυγγενὲς*. See Jelf, Gr. Gr. 459, § 7. Okeanos was brother to Themis, the mother of Prometheus. Hes. Theog. 133–5.

291–2. *ὅτῳ . . νείμαιμι.*] 'There is none on whom I could be supposed to bestow a greater respect;' the optative, expressing a pure conception apart from any condition, does not require *ἂν*. See Jelf, Gr. Gr. § 832, obs. and cp. Choeph. 172. *οὐκ ἔστιν ὅστις πλὴν ἐμοῦ κείραιτό νιν.*

298. *ἔα.*] See on v. 114: 'Ha, what's this?'

299. *ἐτολμήσας.*] 'Ventured.' Prometheus from the beginning shows his impression of the cowardice and feebleness of Okeanos, whom he treats throughout the following scene with irony and contempt.

300. *ἐπώνυμον.*] A favourite word with Æschylus, meaning both (1) 'giving one's name to a thing' (as *ἄρχων ἐπώνυμος*), and (2), as here, 'being named after a person or thing,' like the Latin adj. *cognominis.*

301. *αὐτόκτιτα.*] 'Natural,' lit. 'self-built.' Bl. compares Virg. Æ. I. 167, *vivoque sedilia saxo.*

σιδηρομήτορα.] Scythia, the land of the Chalybes (*σιδηροτέκτονες*, v. 714).

303. *ξυνασχαλῶν.*] Participle of the Attic future.

305. See above vv. 219 foll.

308. *ποικίλῳ.*] 'So clever,' a sneer, like *περισσόφρων*, v. 328, at the name and intelligence of Prometheus.

309. *μεθάρμοσαι.*] 'Adapt yourself to the new ways,' that have come in with the new dynasty of the Gods.

314. *μόχθων παιδιὰν.*] 'Mere child's play in the way of suffering.' Bl. compares Ter. Eun. II. ii. 9: *Ludum jocumque dices fuisse illum alterum præut hujus rabies quæ dabit.*

317. *ἀρχαῖα.*] 'Old-fashioned.' Cp. Thuc. vii. 69, *ἀρχαιολογεῖν.*

323. *πρὸς κέντρα.*] As of an ox kicking against the goad and hurting himself the more thereby—a proverb used again in Agam. v. 1624.

324. *ὑπεύθυνος.*] 'Accountable.' Cp. v. 186.

328. *ἢ οὐκ.*] Scanned by Synecphonesis as one syllable, like *μὴ οὐ*, *ἐπεὶ οὐ*, *ἐγὼ οὐ*, and others.

329. *προστρίβεται.*] Passive, 'is inflicted.' Bl. compares Aristoph. Eq. 5, *πληγὰς ἀεὶ προστρίβεται ταῖς οἰκέταις.*

330. *ζηλῶ σ'.*] 'I congratulate you.'

331. *ἐμοί.*] Governed by the *μετα* in *μετασχὼν*, which is carried on to the *τετολμηκὼς*. Prometheus refers in irony to Okeanos as though he had actually done great deeds for him, when he had made only professions of sympathy or friendship, v. 295 foll.

332. *ἔασον.*] 'And now (having done so much, *iron.*) you had better leave it alone;' *i. e.* interceding for me with Zeus.

334. *πάπταινε . . . ὀδῷ.*] 'Take heed for yourself, lest by your visit to me you get harm.' Cp. v. 1034, *πάπταινε καὶ φρόντιζε*, and Hom. Il. XIII. 649.

340. *τὰ μέν.*] 'In this respect,' 'so far,' viz. as far as

προθυμία goes; it is followed by *ἀτὰρ* in the next line, instead of *τὰ δέ*.

343. *ἐμοὶ.*] The dative after *ὠφελεῖν* is not common, the usual construction being with the accus., as at v. 507.

344. *ἐκποδὼν.*] 'Out of harm's way.'

345. *εἵνεκα.*] (As in all the MSS.) has been needlessly changed into *οὕνεκα*. Cp. Suppl. 188, *παντὸς εἵνεκ'* (Paley).

347. *οὐ δῆτ'.*] *i.e.* 'no indeed! so far from taking pleasure in the sufferings of others, I am always grieving over the fate of my brother Atlas.' I adopt Elmsley's transference of vv. 347–377 from the mouth of Okeanos (as in Dindorf and Bothe) to that of Prometheus.

348. *πρὸς.*] 'At' or 'towards;' the dative rather than the accus. might have been expected. Cp. Pers. 232 (where the MSS. waver between *δυσμὰς* and *δυσμαῖς*).

351. *γηγενῆ.*] Hes. Theog. 821. *ὁπλότατον τέκε παῖδα Τυφωέα Γαῖα πελώρη.*

352. *δάϊον τέρας.*] 'Hapless monster,' rather than 'hostile.'

353. *χειρούμενον.*] After *ἰδὼν*, 'when I saw him being subdued.'

354. *ἀνέστη θεοῖς.*] 'Rose up against the Gods.' Cp. Hom. Il. XXIII. 635, *ὅς μοι ἀνέστη.* The MSS. have *ἀντέστη*, which involves an anapæst in the fourth foot; a tribrach, as in the text, is rare, but not inadmissible.

356. *σέλας.*] A sort of cognate accus. with *ἤστραπτε.*

359. *καταιβάτης.*] Cp. Hor. Od. III., IV. 42, *scimus ut impios Titanas immanemque turbam Fulmine sustulerit caduco.*

360. *ἐξέπληξε.*] See on v. 133.

361. *φρένας . . . τυπεὶς.*] 'Struck to the very vitals.'

363. *ἀχρεῖον . . . παρήορον.*] 'A helpless sprawling form.' Cp. Hom. Il. VII. 156, *πολλὸς γάρ τις ἔκειτο παρήορος ἔνθα καὶ ἔνθα.* Like *μετήορος*, it comes from *ἀείρω*. Paley has *παρήορον.*

364. *στενωποῦ.*] The 'strait' of Messina.

366. *κορυφαῖς.*] Virgil (Æ. VIII. 416) places the workshop of Hephæstus in the *interior* of Ætna.

371. *θερμοῖς . . . ζάλης.*] 'In burning shoots of storm of hungry flame.'

374. *ὅπως ἐπίστασαι.*] 'As you well know how' (to do).

375. *ἀντλήσω.*] Nautical metaphor from draining a ship: 'exhaust.'

378. *ὀργῆς.*] 'Temper.'

379. *ἐν καιρῷ.*] Emphatic, as opp. to *σφριγῶντα*, 'at a fitting season, and not when bursting' with pride or anger. *ἰσχνάινῃ βίᾳ*, 'roughly bring down,' lit. 'wither.'

381. *προμηθεῖσθαι . . . τολμᾶν.*] Containing one idea, as shewn by the one article for both infinitives. 'What harm do you see in a cautious venture?' *i. e.* to persuade Zeus.

384. *νόσον.*] *i. e.* simple-mindedness (*εὐηθίαν*, v. 383).

385. *εὖ φρονοῦντα . . . φρονεῖν.*] 'Possessing wisdom to be thought unwise.'

386. *ἐμὸν.*] Emphatic, answering *ἔα με* (v. 384). 'The folly will be set down as *mine*, not thine.'

388. *μὴ*, sc. *δέδοικα.*] 'Yes, since I fear lest your lamenting for me,' &c. Cp. Agam. 1322: *θρηνὸν ἐμὸν*, *i.e.* 'over myself.'

389. *τῷ.*] *i.e.* hatred on the part of Zeus. For *νέον* see on v. 35. *ἕδρας*, cognate accus. with *θακοῦντι.*

390. *τούτου.*] Sc. *Διός*, with *κέαρ*: *τοῦτον* would be required with *φυλάσσεσθαι.*

394. *ψαίρει.*] 'Flaps,' as eager to start. See v. 286.

397. The Chorus assure Prometheus of their own sympathy with his sufferings under the oppression of Zeus. The whole earth to its farthest bounds grieves for him, the great Martyr of the East, even as Hades and the Sea mourn for Atlas in the West.

τύχας.] Genitive of the cause whence the feeling arises.

400. *ῥαδινῶν.*] 'Tender.'

401. *ἀμέγαρτα*, like *ἄζηλος*, v. 143, 'unenviable,' here

used adverbially, 'ruling thus ruthlessly;' for *τάδε* see on v. 275. This is better than taking it as accus. with *κρατύνων*.

405. *αἰχμὰν.*] 'A hostile warlike spirit.' Cp. Agam. 483, where it means 'eager nature,' connected perhaps with *ἀΐσσω*.

406. *στονόεν.*] Adverbial use of the neuter adjective.

410. *ξυνομαιμόνων.*] *i.e.* the Titans.

ἔποικον.] *i.e.* 'as settlers,' opp. to *ἔνοικοι* (v. 413), 'natives,' and referring by an anachronism to the Greek colonies.

ἁγνᾶς.] As the mother of all the great religions of the world.

416. *μάχας.* Accus. plur. 'fearless *in respect of* battles;' the Amazons are meant.

420. *ἄνθος.*] Like Cicero's *flos juventutis*, 'the flower of the martial host.'

424. *ὀξυπρῴροισι.*] 'Sharp-pointed.' Cp. the similar compounds, *ἀντίπρῳρος*, *βούπρῳρος*, *καλλίπρῳρος*.

426. *Τιτᾶνα.*] '*A* Titan;' 'one only Titan beside have I seen.' Observe the absence of the augment in *εἰσιδόμαν*; see on v. 181. *λύμαις*, see on v. 147.

429–30. *ὑπέροχον . . . ὑποστενάζει* (MSS.).] 'Groans beneath the mighty force of the huge vault of heaven, as he bears it on his shoulders,' *σθένος πόλον τε* by Hendiadys being =*σθένος πόλου*; or is *σθένος* the force of his oppressor (Zeus)?

432. *ξυμπίτνων.*] 'In accordance with the groans of Atlas' (v. 430).

434. *Ἄϊδος.*] We find the form *Ἄϊς* with the smooth breathing side by side with *Ἅιδης* and *Ἅδης*.

435. *ἀγνορύτων.*] 'Pure-flowing,' not 'divine.'

436. *χλιδῇ.*] 'Insolence.' Prometheus speaks after a long silence, during which he has been brooding over his wrongs.

438. *προυσελούμενον.*] Only found here and in Aristoph. Ran. 730. See Buttmann, Lexil. 96, where it is explained as 'trampled on,' and connected with *σφάλλειν*, through the forms *προσϝελεῖν*, and (transposing the digamma) *προϝσελεῖν*.

439. *τούτοις.*] In contempt.

440. *ἐγώ.*] Cp. v. 229; we must suppose Zeus acted on the advice of Prometheus.

444. *ἐπηβόλους.*] Metaphor from 'hitting' the mark, and so gaining possession of a thing. Cp. *compos* in Latin.

445. *μέμψιν.*] *i.e.*, 'casting no reflexion on their helplessness.'

446. *ὧν . . . εὔνοιαν.*] 'Showing my good will *in what* I gave;' for *ἐκείνων ἃ.*

448. *κλύοντες οὐκ ἤκουον.*] 'Hearing' (physically) 'they understood not.'

449. *ἀλίγκιοι.*] 'Like:' a Homeric word used by no Tragedian but Æschylus.

450. *ἔφυρον.*] 'Would jumble all things together,' not discerning the properties and uses of each thing.

451. *προσείλους.*] Virgil's *ad medium conversa diem*, G. III. 302, opp. to *ἀνηλίοις*, v. 453.

ᾔσαν for *ᾔδ(ε)σαν*, 'knew,' pluperf.

452. *ὥστ' ἀήσυροι.*] 'Like small ants, light as air' (*ἀήτης*).

454. *τέκμαρ . . . βέβαιον.*] 'Sure sign,' *i. e.* before the season arrived.

456. *ἄτερ γνώμης.*] 'Without knowledge,' *i. e.* by guesswork.

461. *μνήμην, κ.τ.λ.*] 'Memory of all things, active mother of the Muses;' Mnemosyne being the fabled mother of the Nine.

463. *ζεύγλαισι δ'.*] 'Submitting to the collar;' each *ζύγον* had two *ζεύγλαι.* See Dict. Antiq. Art. *Jugum.*

σώμασιν θ'.] 'And that by their bodies they might relieve,' &c. So *jumentum* (juvimentum) comes from *juvo.*

465. *φιληνίους.*] Not a mere epithet, but='so *as to become* docile.'

466. *χλιδῆς.*] The poet refers probably to the horse-racing ambition among the rich of his day. Cp. Hdt. VI. 35 (of Miltiades).

472. *αἰκὲς.*] Contracted from *ἀεικὲς*: 'unfortunate' in the two ways next explained: Prometheus (1) has sinned through error, and (2) now despairs of cure.

474. *σεαυτὸν.*] 'As to yourself,' the well-known use of the accusative (*de quo*) in place of the nominative in the dependent clause.

479. *βρώσιμον.*] *i.e.* a remedy to be taken solid.

480. *χριστὸν.*] Applied as ointment or plaster.

πιστὸν (*πίνω*).] 'A draught.'

481. *κατεσκέλλοντο.*] 'They were pining away *to their ruin*' (*κατά*).

πρίν γ'.] Dindorf reads *πρὶν*, as long; this is the case in Homer, but more than doubtful in the Tragedians; see v. 770.

483. *ἐξαμύνονται.*] 'Completely (see on v. 223) ward off from themselves:' mid. s.

484. *ἐστοίχισα.*] 'Arranged (for them),' v. 230.

486. *ὕπαρ.*] 'A real, waking vision.' Opp. to *ὄναρ*. See Hom. Od. XIX. 547.

κληδόνας.] 'Omens of sound;' compare the uses of *φήμη*, *ὀμφή*, *ὄσσα*, in Homer and Hdt.

487. *ἐνοδίους τε συμβόλους.*] 'Objects that meet one on the way.' Cp. Hor. Od. III. 27, 1–6.

490. *εὐωνύμους.*] *i. e.* 'unpropitious,' 'sinister.' Sc. *διώρισα.*

492. *ἔχθραι, κ.τ.λ.*] 'Their feuds, their fondnesses, their social groups.'

493. *χροιὰν.*] 'What colour they (sc. *σπλάγχνα*) must have to please the Gods.' Paley takes *εὐμορφίαν* as in apposition to *χροιὰν*, viz. 'the streaked and fortunate (*εὐ*) appearance of the gall-bladder or the liver.'

496. *μακρὰν ὀσφὺν.*] 'A long chine.'

497. *εἰς τέχνην.*] *i. e.* of offering *burnt* sacrifices.

498. *φλογωπὰ.*] *i. e.*, from the nature of the flame that consumed the sacrifice: *πυρομαντεία*, as it was called.

499. *ἐξωμμάτωσα.*] 'Cleared up,' 'explained,' lit. 'restored

to sight eyes that were *ἐπάργεμα*,' 'filmed over;' hence the latter means 'objects dim and indistinct.'

504. *φλῦσαι.*] 'Babble;' lit. 'bubble over with words,' the root of *φλυαρός*.

512. *πέπρωται.*] Nearly always used *impersonally*, has here *Μοῖρα* for its subject.

513. *καμφθεὶς.*] *i.e.* 'only by being first racked with torments do I then escape.'

φυγγάνω.] Lengthened form of *φεύγω*, as *θιγγάνω* from *θίγω*, *μανθάνω* from *μάθω*, *λαγχάνω* from *λάχω*, and others.

515. *οἰακοστρόφος.*] Like *οἰακόνομος*, v. 148, 'who is the power that directs the Necessity' (you speak of)?

517. *ἄρα.*] 'As you imply.'

518. *γε.*] 'I will not say he is weaker; but *anyhow* he cannot escape from Fate.'

520. *οὐκ ἔτι.*] 'No further must thou learn about this; be not importunate' (to know).

521. *ἦ ξυναμπέχεις.*] 'It must be surely some awful matter thou concealest thus.'

522. *μέμνησθε.*] 'Bethink yourselves of some other subject.'

524. *σώζων.*] 'Keeping to myself.'

526. The piety of the Chorus is shocked by the defiant language of Prometheus, and they trust they may never be led into the same errors of deed and word. The love of mankind has betrayed Prometheus into rebellion against Zeus, and yet his gifts to feeble mortals will not avail to deliver him; the maidens had better hopes of him when they helped to celebrate his nuptials in former days.

526. *μηδαμά.*] Adverbial neuter plural accus. of *μηδαμὸς*, distinct from *μηδαμῆ*, which is not elided.

527. *θεῖτο κράτος.*] 'Set his might in opposition to my will.'

530. *ποτινισσομένα.*] Doric for *προσνισσομένα*.

532. *λόγοις.*] 'Transgress in word,' as Prometheus had done.

534. τόδ'.] *i.e.* resolution to be devout.

536. ἡδὺ . . . εὐφροσύναις.] 'Tis sweet to pass the length of one's days in the confidence of hope, cherishing the spirit in bright cheerfulness,' derived from a good conscience and hope of reward, while Prometheus, they see, is paying the penalty of an opposite course.

543. ἰδίᾳ γνώμῃ.] 'In self-will;' hence Aristotle's ἰδιογνώμων.

544. ἄχαρις.] 'See how thankless was thy gift;' for how can they help (ἀλκά) thee? φίλος, rare for the vocative.

547. ἰσόνειρον.] The first syllable is lengthened by Epic licence, like ἀπαράμυθον, v. 185. Cp. Choeph. v. 320, ἰσόμοιρον.

551. ἁρμονίαν.] 'Fixed order.'

555. διαμφίδιον.] 'Different is this strain which has occurred to me now from that which I sang at the bridal.'

559. ἱότατι.] Frequent in Homer='by the will of;' here it = ἕκατι, 'on account of,' not used by the Tragedians elsewhere.

ὁμοπάτριον.] 'Of one sire with us,' Hesione being also a daughter of Okeanos.

ἕδνα.] Are the presents given to the bride by the bridegroom: φερνὴ, is the dowry brought by the bride.

561. Io and her story are connected with Prometheus in two ways: (1) she is a fellow-sufferer from Zeus; (2) she is destined in her 13th descendant to become the liberator of Prometheus. See on v. 767 foll.

563. χειμαζόμενον.] 'Exposed,' 'chafed;' a favourite word with Sophocles.

564. ὅποι.] '*To* what part I have wandered.' Bl. has ὅπῃ.

567. χρίει.] 'Stings.' So χρισθεῖσα, v. 675.

568. εἴδωλον Ἄργου.] 'The vision of Argus' ('the myriad-eyed herdsman'), whom Hera, jealous of the love of Zeus for Io, had set to watch the maiden, who had been transformed into a white cow. ἄλευε δᾶ] (so Herm.), 'keep him away, O earth' (his mother). δᾶ is the Doric form of γῆ.

569. *εἰσορῶσα.*] With *χρίει με οἶστρος* (v. 567) regarded as = *οἰστροῦμαι.*

571. *κατθανόντα.*] Having been slain by Hermes, who is thence called *Ἀργειφόντης.*

574. *νῆστιν.*] *i.e.* having no rest to eat, 'famished.'

ὑπὸ.] Separated from its verb (*ὀτοβεῖ*) by Tmesis; as *πρὸς*, v. 696: cp. v. 877.

δόναξ . . . νόμον.] 'The droning wax-bound reed-pipe (of Argus) sounds its drowsy note;' *ὑπὸ* may mean 'as *an accompaniment* to my steps.' *ἀχέτας*, Doric for *ἠχέτης.*

578. *τί ποτε.*] With *ἁμαρτοῦσαν* = 'in what hast thou found me erring that thou hast bound me?'

581. *παράκοπον.*] 'Frenzy-stricken.' Cp. v. 1056, *παραπαίειν*; the latter contains the metaphor from striking a *wrong* note, the former from forging *base* coin (the force of *παρά*).

586. *γεγυμνάκασι.*] 'Tried me,' 'distressed me.' Compare the uses of *exercere* in Virgil.

588. *βουκέρω.*] Pointing to the interpretation of Io, as the Moon, and her wanderings, as its phases.

593. *πόθεν . . . ἀπύεις.*] 'Whence can you tell,' *i.e.* 'how should you know?' Doric for *ἠπύεις.*

595. *ὧδ' ἐτήτυμα.*] 'So correctly addressest me,' an adverbial neuter: cp. v. 401.

596. *θεόσυτον.*] See v. 592.

599. *φοιταλέοισιν.*] 'Maddening.' Cp. *φοιτὰς*, 'a mad woman,' and *φοῖτος*, 'madness.'

600. *σκιρτημάτων . . . δαμεῖσα.*] Paley translates, 'and I have come rushing violently with famished and unseemly (not human) bound, subdued by the crafty wrath of Hera.'

605. *τέκμηρον.*] 'Signify.' Rarely used in the active.

ἐπαμμένει] for *ἐπαναμένει.* *Ἀνὰ* becomes *ἀμ* in Doric before the labials *β*, *π*, *φ*, and *μ*.

610. *ἁπλῷ λόγῳ.*] Cp. v. 46: here it is rather 'plain, clear words' as opp. to *αἰνίγματα.*

611. δίκαιον.] Sc. ἐστιν. Prometheus proceeds to answer her first question, v. 594.

612. βροτοῖς.] With δοτῆρα: see Jelf, Gr. Gr. § 593, 2, for a substantive constructed with the dative.

614. τοῦ δίκην.] In apposition to τάδε, 'as the punishment of what, do you suffer this?'

615. ἁρμοῖ.] Said to be a Sicelism, formed (like πεδοῖ) from the dative of ἁρμὸς, 'juncture;' here it means 'just now,' 'recently.' Prometheus intimates he is weary of the tale of his troubles.

617. ἥντιν'.] sc. δωρεάν.

621. ἀρκῶ.] 'It is enough I should have explained thus much.' The verb is more commonly used *impersonally* in this sense; but cp. v. 512, πέπρωται.

626. ἀλλ' οὐ μεγαίρω.] 'Nay, I grudge you not this favour' (if you call it such), to tell you your future woes. For the genitive, see Jelf, Gr. Gr. § 499; and for μὴ οὐ (in next line) *ib.* § 750. 2 a.

629. μᾶσσον ἢ ὡς.] 'More than as is agreeable to me.' ὡς by itself could hardly stand for ἢ ὡς (which is found in three MSS.), scanned as one syllable, like ἢ οὐκ. See on v. 328. μάσσων, comparative from μακρὸς (μακρίων), as θάσσων for ταχίων.

631. κἀμοὶ] *i. e.* 'to me' (*i.e.* the chorus) as well as to Io.

633. πολυφθόρους.] May be either 'much-wasting calamities,' as from πολυφθόρος (act. s.), or 'deeply-ruined fortunes,' as from πολύφθορος (proparoxytone) in a passive sense.

636. πατρός.] *i.e.* Inachus, who like all the rivers was the child of Okeanos, and therefore brother to the maidens of the Chorus.

638. οἴσεσθαι.] 'Win for oneself.'

639. τριβὴν ἔχει.] Lit., 'involves spending time to some purpose,' 'is no vain waste of time.'

640. An unrhythmical line.

643. χειμὼν.] Storm of suffering. Cp. χειμαζόμενον, v.563.

ὅθεν.] 'From what cause it lighted upon me' (προσέπτατο).

645. πολεύμεναι.] 'Haunting'=Lat. *versari*. Observe the Ionic form, like εἰσοιχνεῦσιν, v. 122.

646. παρηγόρουν.] See on v. 130. The force of the imperfect is '*tried to* talk me over.'

648. δαρὸν.] A Dorism for δηρὸν, common in the Tragedians, like ἕκατι, ποδαγὸς, ὀπαδὸς, κυναγὸς, Ἀθάνα. Homer has δηρὸν.

654. δῖον.] As at v. 619, 'of Zeus.'

656. ξυνειχόμην.] 'Kept on being troubled,' or 'pressed by.'

661–2. αἰολοστόμους.] 'Of various import.' There is an unpleasant sigmatism in these lines. ἀσήμους, better than ἀσήμως. Double epithets are common in Æschylus.

666. ἄφετον.] 'Let loose to roam;' a name given to sacred animals, exempted from work.

667. μολεῖν.] Constructed with μυθουμένη, v. 664.

669. Λοξίου,] Name of Apollo; probably from λέγειν, λόγος—as speaking the oracles of Zeus.

676. ᾔσσον.] Imperf. force. 'I proceeded to go.'

678. ἄκρατος.] Metaphor from wine unmixed with water, 'intemperate.'

679. κατὰ στίβους.] With ὠμάρτει='kept dogging in the line (or track) of my steps.'

680. ἀφνίδιος.] This is not a case of an anapæst in the fifth foot of an Iambic, but the ιο of the last syllable coalesces into one sound, as 'yo.' Cp. Αἰγυπτιογενὴς, Pers. 35 (Linwood).

682. πρὸ γῆς.] 'Land *in front of* (and so succeeding) land:' hence 'from land to land.' For the accus. after a verb of motion, like ἐλαύνομαι, see Jelf, Gr. Gr. § 558. 1.

685. ξύνθαλπε.] 'Help,' or '*try* to soothe,' is perhaps the force of ξύν.

687. ἄπεχε.] 'Hold,' 'desist;' 'never yet did I expect such strange tales would come to my ears.' The tender-hearted maidens shrink from the thought of so much suffering by one of their sex.

693. ψύχειν ψυχὰν.] Paronomasia. 'Chill my soul.'

695. πρᾶξιν.] 'Fate,' 'condition,'=τὸ κακῶς πράττειν.

696. πρό γε.] 'Too soon.' For the Tmesis, cp. vv. 574, 877, 1060.

698. ἐκδίδασκε.] 'Tell it *to the end*,' is the force of the preposition, as in ἐκμάθῃς, v. 706. For the sense of τοι, see on v. 39.

τοῖς νοσοῦσι.] 'The afflicted.'

700. τὴν πρίν . . . χρείαν.] Explained by v. 631 foll.

701. μαθεῖν.] Used (like ἀκούειν) with genitive of the person='to hear from her.'

706. θυμῷ βάλ'.] 'Put them in your heart;' a Homeric expression.

708. στεῖχε . . . γύας.] 'Go over the untilled steppes' of Scythia. For the accus. (as in Latin *itque reditque viam*) see on v. 682.

710. ὄχοις.] Cp. Hor. Od. III. XXIV. 10: *quorum plaustra vagas rite trahunt domos*, thence called 'Hamaxobioi.'

711. ἐξηρτημένοι (MSS.)] Lit. 'hung with bows,' *i. e.* with bows hanging from their shoulders. Cp. Hor. Sat. I. 6, 74; *lævo suspensi loculos tabulamque lacerto.* There is no need of substituting ἐξηρτυμένοι='furnished with.'

712. πελάζειν.] For this elliptic use of the infinitive in commands and wishes, see Jelf, Gr. Gr. § 671. Supply ἔθελε.

713. χρίμπτουσα ῥαχίαισιν.] '(Grazing) skirting the rocky shores' of the Euxine.

714. χειρὸς.] Equivalent to a genitive of place.

716. πρόσπλατοι.] 'Approachable.' Formed from an old verb πλάω, traces of which are found in πλᾶτις ('a wife') and πλήσιον. Cp. v. 896, πλαθείην.

717. ὑβριστὴν.] 'Violent.' What river is meant, is not clear; anyhow Io is to follow it along to its source in the Caucasus.

721. κροτάφων.] Usually the 'temples' of the head, hence applied, as here, to the 'brow' of a mountain.

ἀστρογείτονας.] A word not used (apparently) elsewhere. Cp. Virg. *Æ.* v. 759: *Tum vicina astris Erycino in vertice sedes*, etc.

726. *Σαλμυδησία.*] Salmydessus was a district of Thrace (not in Asia Minor, as Æschylus seems to place it) about 60 miles from the entrance of the Bosporus, where the coast of the Euxine was particularly rugged and dangerous, and hence called here 'the stepmother of ships.'

γνάθος.] 'Jaw,' from its destructiveness, not, as *fauces* in Latin, from its shape.

728. *ἀσμένως.*] *i.e.*, as being a woman.

729. *λίμνης πύλαις.*] 'Close to the entrance of the Lake' or Sea of Mæotis (Azov), called below *αὐλὼν Μαιωτικὸς*, or Kimmerian Bosporus.

730. *θρασυσπλάγχνως.*] *i. e.* as being cheered by the sympathy of the Amazons.

733. *ἐπώνυμος.*] See on v. 300.

735. *ἆρα.*] Here=*ἆρ' οὐ*, Lat. *nonne*, expecting assent.

736. *ὁμῶς.*] 'Equally,' to be carefully distinguished from *ὅμως*, 'yet.'

737. *θνητῇ.*] '*Though* a mortal.'

741. *δόκει.*] As the accent shows, imperative='do not fancy that as yet they form even the prelude to your Iliad of woes.'

743. *κέκραγας.*] Perfect of *κράζω* (the present of which is rarely used) in a present sense. For a similar use of *αὖ*, see on v. 67.

ἀναμυχθίζει.] '*Heave* (*ἀνὰ*) deep sighs,' a verb not found elsewhere: onomatop. from *μῦ* (sound of sobbing).

748. *ἔρριψα.*] Aor of *immediate* action='why do I not forthwith fling myself from this rough cliff,' *i.e.* on which Prometheus was hanging.

749. *ὅπως.*] '*In which case* I were freed at once.' For this use of *ὅπως* with the indicative, compare that of *ὡς*, v. 156.

750. εἰσάπαξ.] 'Once for all,' formed like καθάπαξ, ἐφάπαξ.

753. ὅτῳ.] '*Since to* me,' etc., the force of ὅστις, as again, v. 759.

757. ἐστὶν]=ἔξεστι. 'Is it possible?' Io, not liking to use the strong term τυραννίδος, which Prometheus had just used, softens it into ἀρχῆς.

760. ὡς . . . ὄντων.] For this use of the genitive absolute after verbs of knowing, thinking, etc. see Jelf, Gr. Gr. § 702. Cp. Eur. Med. 1311, ὡς οὐκέτ' ὄντων τῶν τέκνων φρόντιζε δή.

761. σκῆπτρα.] Accusative, as in v. 171.

763. εἰ μή τις βλάβῃ.] Cp. v. 196, εἴ τι μὴ βλάπτει λόγῳ.

764. γαμεῖ . . . ἀσχαλᾶ.] Attic futures.

765. θέορτον.] 'With a maiden sprung from heaven?'

766. τί δ' ὄντιν'.] The construction is τί (ἐρωτᾶς) ὄντινα (γάμον γαμεῖ). Observe the Pleonasm in ῥητὸν αὐδᾶσθαι.

767. ἐξανίσταται.] Present for future, as ἐκπίπτει, v. 948.

ἦ . . . γε.] 'Yes; since she will bear,' &c.

770. πλὴν, as in Med. MS.] Is better than πρὶν, or πρὶν ἂν, as in others. The ἂν goes with γενοίμην understood= 'none but myself, released from bonds, could become the averter of his fall.'

772. αὐτὸν.] Sc. τὸν λύσοντα, from the preceding line.

773. παῖς.] 'What! shall *a* son of mine, &c.;' hence without the Article.

774. τρίτος.] *i.e.* Herakles, the thirteenth descendant in line from Io, by her son Epaphus.

775. οὐκ ἔτι.] *i.e.* 'I can follow you *no further* in this prophecy of yours.'

777. κέρδος.] 'Boon,' *i. e.*, of telling my future.

779. ποίοιν.] After πρόδειξον. 'Show me first what the two are' (genitive of the dual) 'of which I must choose one.'

780. ἦ.] For εἴτε, as in the well-known instance, Choeph.

890: *εἰδῶμεν ἢ νικῶμεν ἢ νικώμεθα*, a Homeric use of the particle.

782. The chorus, wanting to hear both, suggest, in the person of their leader, that Prometheus should tell the one to gratify Io, the other to gratify them.

783. *ἀτιμάσῃς.*] 'Reject,' as in v. 207.

788. *πολύδονον.*] (A word not used elsewhere), exactly expressing Virgil's *multum jactatus.*

790. *ῥεῖθρον.*] Kimmerian Bosporus, where he had left her, v. 733.

792. *πόντου.*] Probably the Caspian. Some verses have, it is likely, been lost here.

794. *Φορκίδες.*] The Gorgons were daughters of Phorkys. See Hesiod, Theog. 270. Nothing certain is known about Kisthene.

795. *ἐκτημέναι.*] This is, strictly, the *Ionic* form of the perfect of *κτάομαι*, the reduplicated *κεκτημένος* being more usual in Attic. Cp. Ov. M. IV. 775: *Phorcidas unius partitas luminis usum.*

799. *δρακοντόμαλλοι.*] 'Snake-haired.' Ov. M. l.c., *Gorgonis anguicomæ.*

800. *ἕξει πνοάς.*] 'May look on and live.'

801. *φρούριον.*] Seems to be used here in the very rare sense of 'an object to be guarded against.'

803. *ἀκραγεῖς κύνας.*] 'Unyelping hounds;' gryphons, like eagles (below, v. 1022), are spoken of thus, as following the beck of Zeus, and pursuing his enemies.

804. *μουνῶπα.*] Said to be the meaning of Arimaspoi. See Hdt. IV. 13, 27. *Ἀριμασπὸν*, in apposition to *στράτον.*

806. *Πλούτωνος πόρον.*] If by this is to be understood the Bætis or Guadalquiver, Io has somehow been brought round by the North to the West of Europe, whence she next moves eastward to Ethiopia and Egypt.

808. *φῦλον.*] In app. to *γῆν.* The so-called 'fountain

of the sun' was near the temple of Jupiter Hammon. See Lucr. vi. 848.

809. *ποταμὸς.*] Perhaps the Niger, if at least the ancients ever distinguished properly this river from the Nile. For another instance of a Tribrach in the fourth place of a Senarius see v. 354.

811. *Βυβλίνων.*] (According to the Scholia) from the *βυβλὸς*, or flax (papyrus), growing on these mountains.

813. *οὗτος.*] Sc. the Nile, will guide you to the Delta (*τρίγωνον*).

814. *μακρὰν.*] Paley takes this as the adverb, comparing S. C. T. 609; anyhow it means 'distant.'

816. *ψελλόν.*] Lit. 'lisping,' hence 'indistinct.'

818. *δὲ.*] 'For;' as in v. 951.

821. *ἡμῖν αὖ.*] 'To us in our turn,' referring to v. 782 foll.

824. *μάτην.*] 'Falsely,' 'idle tales.'

827. *ὄχλον.*] 'Crowd of subjects.'

828. *αὐτὸ.*] 'By itself,' 'merely,' '*just* the end,' as we say.

829. *δάπεδα* (MSS.)] Need not be changed into *γάπεδα*, as by Porson on Eur. Or. 324. True, the first syllable is short in Homer and elsewhere; but, as Paley urges, there might well have been a form *δάπεδον*, containing the *δᾱ* (*γᾱ*) which is found in *Δημήτηρ*. Cp. v. 568.

832. *προσήγοροι δρύες.*] 'The talking oaks.'

835. *ἔσεσθαι* (as in all the MSS.).] Better than *ἔσεσθ' εἰ*, which involves at the best a doubtful crasis, or elision.

τῶνδε προσσαίνει σέ τι.] 'Does it cheer you to hear aught of these things?' Prometheus may have discerned a passing look of triumph on Io's face, or he might wish to discontinue the subject, if unpleasant.

837. *κόλπον Ῥέας.*] The Adriatic, or northern portion of the Ionian Sea, in which region the worship of Rhea was popular.

838. χειμάζει.] '*Art being* driven,' as her eastward course backward from its westernmost point (παλιμπλάγκτοισι) at the Adriatic is still going on.

841. πορείας.] 'Journey *to it*:' Io did not cross the Gulf. The etymology is of course a fanciful one.

843. τοῦ πεφασμένου.] 'That which is seen.' Participle of φαίνεσθαι.

845. ἴχνος.] *i.e.* where he left off (v. 815), viz. at the Delta of the Nile.

846. χθονὸς.] 'On the edge of the (Egyptian) land.'

847. προσχώματι.] 'The bar of the river,' lit. alluvial deposit.

849. ἀταρβεῖ.] 'Not causing fear.' Usually it means 'not fearing.'

850. γεννημάτων.] 'The mode of generation,' *i.e.* by an ἐπαφή, or 'superficial (ἐπὶ) touch.' For ἐπώνυμος see on v. 300.

855. θηλύσπορος.] With γέννα; 'all females,' referring to the fifty daughters of Danaus.

856. ἐπτοημένοι.] 'Distracted (with love).'

857. κίρκοι.] Sc. ὡς, 'like hawks following close on doves.'

859. φθόνον . . . θεός.] 'The god will grudge them the possession of their (the maidens') persons.'

860. Πελασγία.] (Sc. γῆ), 'Argos will receive' the Danaides as innocent refugees.

861. δαμέντων.] Sc. ἀνδρῶν, genitive absolute = 'when their lords have been overcome in the murderous struggle of womanly daring that watched its opportunity of night.'

862. στερεῖ.] Attic future.

863. σφαγαῖσι.] 'The throats,' the part cut.

865. μίαν.] Hypermnestra. Cp. Hor. Od. III. XI. 33 foll. *una de multis*, &c.

868. κλύειν.] 'To be called.' So *audire* in Latin, e.g. cp. Hor. Ep. I. XVI. 17.

871. γε μὴν.] 'This, however, we will say,' is the full force of these particles. Herakles is the descendant alluded to.

877. ὑπὸ.] Separated by Tmesis, goes with θάλπουσι. See on v. 696.

σφάκελος.] 'Spasm.'

880. ἄρδις . . . ἄπυρος.] 'A point forged in no fire' (better than 'very fiery,' Linwood), *i.e.* the invisible and incorporeal wound of the gadfly.

881. φρένα λακτίζει.] 'Thumps against my breast,' or 'midriff' (strictly): like Macbeth, Act I. sc. 4: 'Make my seated heart knock at my ribs.'

883. ἔξω . . . δρόμον.] A metaphor from the chariot-course, used in like manner (Choeph. 1022) of Orestes' growing madness.

885-6. θολεροὶ . . . ἄτης.] 'While troubled words wildly dash themselves against the billows of my loathed doom.'

887–908. The Chorus see in the fate of Io a caution against ambitious marriages with the rich or high-born, and pray they may never themselves be exposed to the irresistible love of an Immortal, which is sure to end in ruin.

888-9. ἐβάστασε . . . διεμυθολόγησεν.] 'Conceived in his mind and uttered it in a phrase,' referring probably to Pittacus' answer (τὴν κατὰ σαυτὸν ἔλα='keep to your own side') to a friend consulting him whether he should marry a rich or a poor wife.

890. κατὰ.] In its primary sense, 'on a line,' or 'level,' with oneself.

891. διαθρυπτομένων.] 'Spoiled by wealth,' genitive with ἐραστεῦσαι.

893. χερνήταν.] A rarer form for χερνὴς, 'living by one's hands,' thence 'poor.' Ἐραστεῦσαι, a verb not found elsewhere, formed from ἐραστὴς, like λησταύω from λῃστής.

896. πλαθείην.] See on v. 716.

897. ἀστεργάνορα.] Not so much 'hating men' (Linwood) as 'not content with human love.'

900. Ἥρας ἀλατείαις πόνων.] 'Painful wanderings inflicted by Hera,' an awkward construction; in one or two MSS. πόνων does not appear.

901. ὁμαλὸς.] 'Matrimony in my case, as being equal, is secure.'

903. ὄμμα.] May be either a nominative in apposition to ἔρως, cr a cognate accus. with προσδράκοι, 'eye me with inevitable glance.'

904. πόλεμος.] *i.e.*, the struggle with immortals (κρεισσόνων, v. 902).

904-5. ἄπορα πόριμος.] 'Source of resourceless ill' (Plumptre). ἄπορα, accus. with πόριμος, like Suppl. v. 594, τὸ πᾶν μῆχαρ οὔριος='guiding every expedient.'

905. οὐδ' ἔχω . . . γενοίμαν.] 'Nor know I what would become of me,' if situated thus.

908. ἦ μὴν.] See on v. 167.

909. οἷον.] For this use of οἷος, and its cognates, for ὅτι τοιοῦτος, see Jelf, Gr. Gr. § 804. 9.

911. τότ' ἤδη.] 'Then at length'=*tum demum.*

915. νῦν.] Emphatic='just for the present.'

916. κτύποις.] Dative with πιστὸς, 'confiding in.'

920. παλαιστὴν.] 'Antagonist,' a metaphor from the ring, referring to Herakles.

921. ἐπ' αὐτὸς αὐτῷ.] By Hyperbaton, to give greater force, for αὐτὸς ἐφ' αὐτῷ.

924. νόσον.] In app. to τρίαιναν, 'the plague that shakes the earth.' Poseidon, as brother to Zeus, is represented as coming to his succour.

927. ὅσον . . . δίχα.] 'How great the difference between,' etc.

928. θην.] Common enough in Homer, but very rare in later authors; it has often an ironical force, as here.

929. τελεῖται.] Future. 'Not only what I wish, but what shall be done. πρὸς, as in v. 73.

930. καὶ.] Before interrogations often denotes, as here,

surprise='what!' See another instance, v. 253: *καὶ νῦν φλογωπὸν πῦρ ἔχους' ἐφήμεροι;*

936. *Ἀδράστεια.*] Another name for *Νέμεσις*, the impersonation of Divine Retribution, who punishes pride and presumption (*ὕβρις*). Hence the chorus advises Prometheus to reverence, and not defy her.

937. *ἀεί.*] With *τὸν κρατοῦντα*, = 'the present ruler, whoever he be.'

938. *μηδὲν.*] As Paley well says, is for *τὸ μηδὲν*, or otherwise *οὐδὲν* would be required; 'less than nothing'=not at all. Cp. v. 1013, *οὐδενὸς μεῖον.*

939. *δράτω.*] 'Let him play his part.'

941. *ἀλλὰ . . . γὰρ.*] Elliptical. 'But (stay), for I see.'

τρόχιν.] Term of contempt: 'lacquey,' 'courier.' Prometheus throughout twits Hermes with his position. See vv. 954, 966, 969, 983.

943. *πάντως.*] 'By all means;' 'he is *sure to have come* with some strange message.'

946. *πορόντα.*] Explains *ἐξαμαρτόντα*: 'sinned *by having* given,' where the Latins would use the gerund.

948. *πρὸς ὧν τ'.*] 'And (to tell him) by what persons he is *to be* tumbled from his throne.' See on v. 767.

950. *διπλᾶς ὁδοὺς.*] 'A double journey,' *i.e.* to receive explanation.

952. *τοιούτοις.*] *i. e. τοῖς αἰνισσομένοις* (v. 949).

954. *ὡς.*] '*Considering that* it comes from a servant.'

955. *νέον.*] Adverbial. See on v. 35.

δὴ.] Ironical: 'ye imagine forsooth.',

956. *πέργαμα.*] A name transferred from the Acropolis of Troy to all citadels.

957. *δισσοὺς.*] Viz. 1, Ouranos; 2, Kronos.

959. *αἴσχιστα.*] sc. *ἐκπεσεῖν* (from v. 957).

961. *πολλοῦ . . . παντὸς.*] 'Ay, I am far, or rather wholly free, from feeling thus.' Cp. v. 1006: *τοῦ παντὸς δέω.*

963. *ὧν.*] By attraction, for *ἐκείνων ἃ.* So v. 984.

965. *καθώρμισας.*] Metaphor from bringing a ship to port. 'You landed yourself in these calamities.'

969. *πατρὶ.*] Ironical, perhaps referring to Hermes words, v. 947.

971. *χλιδᾶν.*] 'Exult in,' since you will not exchange your present state (v. 968).

973. *καὶ . . . δὲ.*] Used in Epic writers without any word intervening; Attic authors, however, always insert some (usually emphatic) word between the two particles: 'And you, I may add, I reckon among these' (my foes).

974. *κἀμὲ.*] *i.e.* as well as Zeus and yourself.

976. *παθόντες εὖ.*] 'Benefited by me,' as described v. 204 foll.

977. *κλύω.*] 'I perceive by your words.'

νόσον]=valent to a cognate accusative, with *μεμηνότα.*

980. *ὤμοι.*) Prometheus intended by this exclamation to vent his *disgust* at Hermes' last words, or at the ingratitude of the gods; but Hermes takes it as a cry of *pain*, and reminds him that Zeus knows no such word, or thing, as pain.

982. *καὶ μὴν . . . ἐπίστασαι.*] *i.e.*, 'yet, if this were true (viz. that all things are taught by time) you ought by this to have acquired sense.'

983. *γὰρ.*] 'Why (had I sense) I should not now be talking to a menial like you.'

984. *ὧν.*] See on v. 963.

985. *ὀφείλων.*] Ironical,='why, indeed, I owe him so much, that I should pay him the favour,' *i.e.* of answering his questions.

986. *δῆθεν.*] Goes with *ὡς.* 'You scold me as though you took me for a child.'

988. *πευσεῖσθαι* (MSS.)] A Doric form of the future (like *πλευσεῖσθαι.*) Paley alters into the usual *πεύσεσθαι.*

992. *αἰθαλοῦσσα.*] Contracted from *αἰθαλόεσσα*, like *τεκνοῦσσα* and *παιδοῦσσα.*

993. *χθονίοις.*] The rumbling of earthquakes must be meant here. See v. 1082.

1000. πρὸς.] 'In accordance with.'

1001. κῦμ' ὅπως.] With παρηγορῶν, *i.e.* you might as well try and persuade a wave.

1002. εἰσελθέτω.] 'Let it never enter your mind,' a favourite use of the verb with Hdt.

1006. τοῦ παντὸς.] See on v. 961.

1009. δακὼν στόμιον.] 'Taking the bit between your teeth.'

1011. γε.]='the truth is.'

1015. τρικυμία.] Every third wave being thought by the Greeks to be larger than the preceding ones. See Plat. Rep. V. p. 472, and compare the *fluctus decumanus* of the Latins.

1016. ὀκρίδα.] Adjective from ὀκρὶς; the more usual form is ὀκριόεις (v. 282), ὀκρὶς being the substantive.

1019. βαστάσει.] 'Gripe you.' Prometheus will be wedged in a crevice, and so prevented from falling with the fragments of the mountain—(Paley).

1021. ἄψορρον. Neuter of the adjective used adverbially ='back again.'

1022. κύων.] See on v. 803.

1023. διαρταμήσει.] 'Carve long strips from your body,' or 'make of your body one big shred by tearing it.'

1024. ἄκλητος . . . πανήμερος.] *i.e.* unlike ordinary guests in being neither invited, nor coming for the time of the feast only.

1025. κελαινόβρωτον.] 'Gnawed black.'

1027. τις.] Cheiron was supposed to have voluntarily surrendered his immortality, after his wound received from Herakles, and to have undergone death, thus proving a substitute (διάδοχος) for Prometheus—an immortal, like himself.

1031. λίαν.] 'Only too true,' ἀληθῶς being easily supplied from ψευδηγορεῖν immediately following. Blomfield however, renders it '*vehementer, i.e. serio.*'

1034. πάπταινε.] See on v. 334.

1036. ἡμῖν μὲν.] As though σὺ δὲ was to follow before πείθου (v. 1039).

1042. ἀεικές.] 'Unnatural,' 'unfair.'

1043. ῥιπτέσθω.] '*Continue* to be hurled' is the force of the present imperative.

1044. ἀμφήκης βόστρυχος.] 'Forked curl of the lightning.' See (for a like image) Catull. LXI. 99, *faces aureas quatiunt comas.*

1047. αὐταῖς.] See on v. 221.

1051. ἄρδην ῥίψειε.] 'Take and fling me.' ἄρδην (lit. 'lift') formed from αἴρω, like σύρδην (Pers. 54) from σύρω.

1053. θανατώσει.] 'Whatever he does, he certainly cannot punish me with death,' not merely 'kill me.'

1056. τί γὰρ . . . τύχη.] The γὰρ connects with the φρενοπλήκτων of v. 1054='for in what respect does this man's state fall short of frenzy?' For παραπαίειν, see on v. 581.

1057. τί χαλᾶ.] 'What jot of his madness does he abate?'

1058. ἀλλ' οὖν.] Used in sudden transitions='however, leaving him, look after yourselves.'

1060. μετά.] Belonging to χωρεῖτε. See on v. 696.

1061. ἠλιθιώσῃ.] 'Should craze your brain.'

1062. ἀτέραμνον.] 'Stern,' 'relentless,' lit. of things too tough to be softened by boiling.

1064. ὅ τι καὶ πείσεις.] *i.e.* which I am likely to comply with.

1065. παρέσυρας.] 'Dragged in this piece of advice.' It was no business of Hermes to warn the Chorus, his mission being only to Prometheus. The emphatic word in the sentence however is, of course, τλητὸν.

1068. προδότας.] Paley sees here an allusion to Themistokles, who just about this time was ostracised for treason.

1070. τῆσδ'.] Goes with μᾶλλον.

ἀπέπτυσα.] (Like ἤνεσα, ἤσθην, ἐδεξάμην, ἐπῄνεσα) ex-

presses the speaker's present and abiding state of mind='I have loathed, and do loathe.'

1071. *ἀλλ' οὖν.*]='however that may be.' See on v. 1058.

1072. *θηραθεῖσαι.*] 'When overtaken.'

1076. *ὑμᾶς*, sc. *μέμψησθε.*] A verb governing the accusative as well as the dative of the person. Cp. v. 63.

1078. *ἀπέραντον.*] See on v. 153.

1079. *ἐμπλεχθήσεσθε.*] 'Ye will *have been* caught.'

1080. *καὶ μὴν.*] Introducing a new situation. 'Lo! in truth.'

1082. *βρυχία ἠχώ.*] Not (as Linwood) 'roaring of the sea,' but a low underground rumbling as of thunder, that accompanies the shaking of the earth just mentioned. Cp. v. 993.

παραμυκᾶται.] 'Roars *close by*' (*παρὰ*).

1083–4. *ἕλικες . . . ζάπυροι.*] 'Forked flashes:' *ἕλιξ*, a substantive, meaning anything twisted. Cp. v. 1044, *βόστρυχος.*

1085. *κόνιν.*] Has the last syllable lengthened here, as in Suppl. v. 180 (in an Iambic line). See Bentley on Phal. I. p. 193.

1088. *ἀποδεικνύμενα.*] The last foot is an anapæst (not a tribrach), the final syllable being lengthened before the double consonant beginning the next line.

1090. *τεύχουσα φόβον.*] '*Intended to* frighten,' is the force of the present participle. Nothing can be grander than the unflinching courage of Prometheus amid the crash of the elements, and his closing appeal to Themis and the Sky as witnesses of his innocence.

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